

ARCHAEOLOGY OF THE ANCIENT PLACE-NAMES  
IN THE DECCAN

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## PREFACE

The object of the study, its methods, etc. have been explained in the 'Introduction' and the only purpose of these prefatory remarks is to record my thankfulness and gratitude to those who have guided and helped me in my studies. Prof. H. I Sankalia, under whom I was privileged to study and work, naturally comes to my mind first. He very patiently introduced me to all the aspects of archaeological research and survey, and was kind enough to go with me to various places and let me in the know of things. To him I owe an immense debt of gratitude.

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I had to take the help of many friends in my survey work. Shri N.V. Bhalerao, Shri M.K. Joshi, Shri G.M. Kulkarni, Shri L.T. Wani, Shri P.S. Deshpande and many others who have helped me at various places and accompanied me. Mr. Suman Kapre also helped me in going through the typed paper. Shri R.B. Sapre and Shri S.H. Girme from the Deccan College have drawn the maps and photographs included in the thesis. Shri N.G. Phadke has typed out the thesis neatly and in very short time. To all these gentlemen, I offer my most sincere thanks.

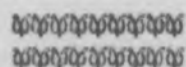
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## INTRODUCTION

This study is a probe into the more ancient history of the western parts of the Deccan. The groundwork for the investigation that the author carried out was mainly the identification of various places that are mentioned in the inscriptions of the mediaeval and early mediaeval dynasties that ruled over this region. Secondly the places which were already noted for their antiquarian remains by earlier students were also taken into account, especially to correlate the antiquities of the inscriptional place names and the remains from the former. The line of investigation suggested by Professor Sankalia, in some of his papers and elaborated in personal discussions with the author, tries to go beyond the ordinarily accepted groves of archaeological research.

In addition to the material remains of the past generations information was also collected regarding the geographical situations of the various places and what might be termed certain socio-linguistic aspects. The pronunciations of the various place names by people belonging to various social stratas; the surnames of the communities, more especially the intermediate and backward communities were also noted. This information was collected with a view to find out if possible the original or at least the earlier inhabitants of the land.

All this data was expected to yield certain results. In the first place the major contribution was bound to be regarding the archaeological remains. This was the most important means of determining the antiquity of a particular place. From their references in dated inscriptions, one fixed date was already known but if the remains were carefully examined, they would yield two results :

(1) They would give the characteristic antiquarian remains of that particular date;

(2) The remains, if already dated, might take back the antiquity of the particular place.

There were other interesting possibilities also. Places mentioned in inscriptions of a particular dynasty, or the group of villages from the same place might yield common antiquities or surnames.

In some respects these expectations have been fulfilled.

All the details are given in respective chapters. To quote some, it has been possible to record certain types of antiquities like hero-stones and Gaja-lakshmi steles, that show either a chronological limits or some dynastic influence. It hardly needs to be pointed out that a particular tradition or custom, once it takes root in a land, assumes several aspects and forms in later days. Thus the Gaja-Lakshmi which was an important element in Vaishnavite iconography has to-day become one of the many gods and goddesses connected with fertility [More details in Chapter III]. Thus a continuity of cultural tradition with its forms varying according to the political and religious faiths of the various ruling dynasties is visible. Very generally, however, it can be said and as the Historical Note would show, the rulers and dynasties might and did change, but the basic cultural or religious pattern varied very little. Hence only the chronological placing of the typical remains and their co-relation with distinct cultural entities like the Karnatak region could alone be attempted.

The first chapter presents a very brief and broad outline of the political and cultural history of the region. This was the framework within which the further developments took place. It is on the background of the known political history that the picture of archaeological remains is set.

The second chapter presents what might be called the bare data; this includes the architectural and sculptural monuments,

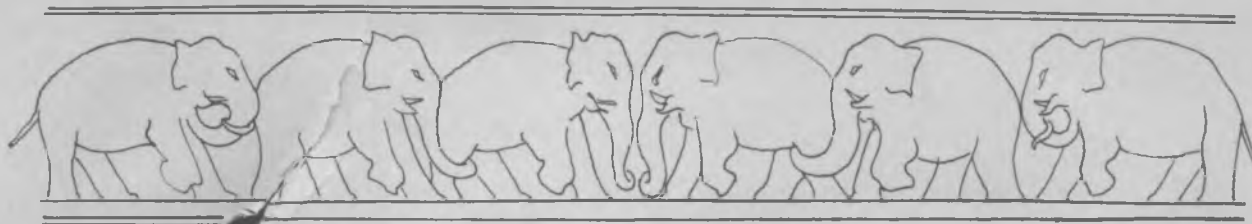
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images, and other remains like pottery, stone tools, and the surnames and castes noted in the village, from nine districts of western parts of the Deccan. The districts are :- Ahmad-nagar, Dhulia, Jalgaon, Kolhapur, Nasik, Poona, Sangali, Satara and Sholapur.

The third chapter tries to bring some order to the vastness of antiquities noted in the second chapter, and to interpret them on the basis of similar antiquities found in surrounding regions and traditions.

The last chapter presents in a tabular form the data regarding the surnames and pronunciation of place names. The task of the final interpretation of this data lies more with the sociologist and linguist. The author being a student of history and archaeology, naturally could not go much deeper in the matter except showing the probable surnames of the earlier inhabitants, in a more or less sensible form.

The actual sight is more often powerful than the written word and especially when speaking of stylistic similarity etc. illustrations and maps are in indispensable factor. A large number of photographs and drawings are therefore included in the work.



## Chapter I

### HISTORICAL NOTE

The thesis aims at the presentation of the data regarding the material culture of the ancient places in the Deccan, more especially the western part of the region covered by the present districts of Ahmednagar, Dhulia, Jalgaon, Kolhapur, Nasik, Poona, Satara, Sangli and Sholapur. The period covered by the study is roughly 500 A.D. to 1300 A.D., that is, eight hundred years. In order to make this picture intelligible a brief chronological outline of the cultural and political history of the region is given in the following few paragraphs.

During the last ten years the history of this region has been taken back by some one hundred fifty thousand years. In 1949 the Department of Archaeology in India and



the Deccan College, Poona, organised an expedition for developing research in prehistory and the geochronology of India, more especially of Peninsular India. From then onwards the large scale explorations and excavations carried out by Prof. Sankalia and his associates throughout the Deccan have yielded valuable information about the pre-<sup>1</sup>historic and early historic cultures of the Deccan. Explorations and excavations by other agencies have confirmed the findings of these researches. The cradle of these early cultures was mainly the Pravara-Godavari basin while other river valleys like those of Bhima (the ancient Bhimarathi) and its tributaries like the Mula-Mutha also served as abodes of early man. The nature of the material culture of this man as revealed by these studies is briefly narrated below.

The earliest human remains belong to the Middle Pleistocene period. Various stone tools like cleavers, hand-axes, flakes, choppers, hammer-stones, and cores mostly of Dolerite occur. At Nevasa particularly, where the stratigraphic record is as complete as could be hoped for, the earliest layers formed of cemented gravel contained cleavers and flakes in association with a fragmented jaw<sup>2</sup> of Bos namadicus, 'a typical Middle Pleistocene fossil'.

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<sup>1</sup> See Bibliography.

<sup>2</sup> Sankalia, Deo and others, From Pre-history to History at Nevasa, 67.

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Similar stone implements have been discovered at Bel Pandhri and at Gangapur near Nasik on the Godavari and at Poona.

The next period called the Middle Palaeolithic by Prof. Sankalia and dated to around twentyfive thousand years, is fairly widespread in the region. The entire Godavari and Pravara valleys yield various types of tools like scrapers, points, borers, etc. made of stones like Jasper, Chalcedony, Bloodstone, etc. Of the various places yielding these implements at Kalegaon was discovered a complete skull of *Bos namadicus* Falc embedded in the gravels in association with a number of tools. "The same tooltypes are repeated in the industry occuring in this gravel. Thus there is no doubt about the contemporaneity of the skull and the industry."<sup>3</sup>

The data regarding the next period, technically called the Chalcolithic period, opens a vista of a highly developed human culture. The gap between the Middle Palaeolithic and the Chalcolithic periods is considerable. The exact observations and recordings of stratigraphic evidence, the use of geochronological dating and that of the latest methods of dating like the Carbon 14 have given an exactitude to the chronological sequence at Nevasa. The first site which incidentally is the type-site of the particular kind of pottery was Jorwe on the Pravara. Here excavations carried out by the Deccan College, exposed the cultures

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<sup>3</sup> Ibid., 102.

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wherein man used small stone tools or microliths along with a limited number of copper tools and objects and a pottery which is remarkable for the evenness of the wall-thickness, the fine and tough texture, the high metallic ring. The pottery is covered with a reddish orange slip. Application of coloured decoration is fairly widely applied, the colour used being black (red in some cases as noted at Sawalda) and although at Jorwe "animal - including human designs are conspicuous by their absence," Nevasa has yielded several potsherds with animal designs. Along with this fine wheelmade pottery, several types of handmade-ware like huge storage jars and other terracotta objects like lamps, figurines, etc. occur. A characteristic feature of this Chalcolithic culture is the Urn burials. The burials exposed at Nevasa were in almost all cases those of children. Generally two urns of grey fabric with rounded bottom and a flaring mouth were placed face to face at a level not much below the floor level. In the case of grown up children a series of pots have been used with the bottoms of the central urns removed. Small bowls and spouted pots were often placed in these burials along with the skeletal remains. These funerary objects sometimes consisted of beads of faience and carnelian. Generally the urns have a north-south orientation. The evidence regarding the habitations of the Chalcolithic people was much more complete at Nevasa than at other places. Here also it is evident that the first settlers came and made their

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houses on the black soil. "There were a number of successive habitations after that, each of which could be demarcated with the clusters of burials associated with each habitational level. The practice of these people was to bury their dead below the occupational floor."<sup>4</sup> There is some evidence to believe that these people might have known silk or silk fibre. The dates assigned to the Chalcolithic period on the basis of the C-14 dating are roughly 1500 B.C. to 1000 B.C.

Sites like Prakasha, Bahurupa and Sawalda (Dhulia), Diamabad and Bahal in the Jalgaon district have revealed similar Chalcolithic cultures.<sup>5</sup>

In the survey of the various places carried out by the author he was able to locate two Chalcolithic sites. One is near Balgavade in the Sangli district. Here, just outside the present inhabitation is a mound that has yielded some potsherds and a number of Chalcedony flakes. On a comparison with material from Nevasa in the Ahmednagar district, these finds could also be assigned to the same period as at that place. At Ite on the Bhima river in the Sholapur district similar potsherds were discovered from a large habitation mound. However, no flakes or blades as in the Chalcolithic phase at Nevasa were found.

The excavated sites in the Deccan yield no evidence

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<sup>4</sup> Ibid., 17-18.

<sup>5</sup> Indian Archaeology, a Review, 1958-59, 15-16 and 1959-60, 29-30.

about the period between the end of the Chalcolithic phase (1000 B.C.) and the beginning of the Satavahana Empire. And probably as indicated by Nevasa there was a gap between the two. During this period of nearly a thousand years when great strides in the religious, cultural, and political fields were taken in Northern India, there seems to be a comparative dearth of evidence regarding the inhabitants of the Deccan, their political and cultural achievements. With the advent of the Satavahanas and a century or so prior to that event, this darkness fades away and all sorts of data presents themselves to the student. This period is marked, as is noticed in the section on Monuments, by the excavations of the rock-cut temples at Bhaja, Bedsa, Pitalkhora, etc. This in its turn testifies to the great advance Buddhism had made in this region.

In the first century B.C. the Satavahanas became predominant in the upper Deccan. The kings of the Satavahanas were styled 'Lord of Dakshinapatha'. "The name Dakshinapath, however, was not always used in the same geographical sense, sometimes it indicated the whole of the trans-Vindhyan India, but often only the present Maratha country with the adjoining eastern and western regions. ...The aforesaid title at least in regard to the early Satavahanas appears to point to their hold of Dakshinapath in the narrow sense." <sup>6</sup> Pratisthan, that is, modern Paithan in the

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6 Majumdar and Pusalkar, History and Culture of the Indian People (H.C.I.P.), Vol. 2, 191.

Aurangabad district was the headquarters of the Satavahanas.

The latest available evidence indicates that the Satavahana dynasty was found<sup>ed</sup> somewhere around the third quarter of the first century, before Christ. Upto the end of the first century B.C. various kings of this dynasty amongst whom Satakarni I was the most illustrious, ruled over this country. Epigraphic data speaks of the varying limits of the kingdom. From the end of the first century B.C. to the beginning of the second century A.D. a large part of the Satavahana kingdom especially most of the northern Maharashtra was under the rule of the Śakas. The last of these is the most famous, viz. Nahapana Kshatrapa. By the end of the first quarter of the second century of the Christian era Gautamiputra Satakarni overthrew the Śaka rulers and re-established Satavahana rule. "The direct rule of this king, therefore, seems to have extended over the whole land from Krishna in the south to Malwa and Kathiawar in the north and from Berar in the east to the Konkan in the west."<sup>7</sup> Epigraphic, literary, and numismatic data have made our knowledge of the political history of this period tolerably complete.

The sites so far excavated in the Deccan have given a very good idea of the day to day life of the people of this period. People seem to have lived in well built houses of burnt bricks. Soak pits lined with wedge shaped bricks or

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7 Ibid., 201.

with terra-cotta rings were often dug for the maintenance of proper sanitation. Iron implements like chisels, nails, pick-axes, etc. have been discovered from these layers. A particular kind of pottery with the mouth and other upper portion black, and the lower portion reddish, called Black and Red or Black-topped ware, probably the result of inverted firing, is typical of the period. The later half of the Satavahana period which is termed 'Indo-Roman' on account of the occurrence of such distinctive Mediterranean objects as Rouletted ware, the amphorae, the Red Polished ware, etc. extends upto the end of the third century A.D. Coins of Gautamiputra Satakarni and Yajña Satakarni occur in these layers. Over and above this evidence, charred grains found at Nevasa have given a C-14<sup>8</sup> date approximating to the second-third century A.D.

The absence of any reliable data from this period to the beginnings of the Moslem period in the various excavated sites in the Deccan is as complete as surprising. There is the other possibility also that the objects have not been recognised so far.

As often happens in the case of powerful and large empires, the exit of a powerful king in the person of Yajña Satakarni was the signal for the dismemberment of the Satavahana empire. Various tracts came under the sway of

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<sup>8</sup> Information supplied by Prof. Sankalia.



dynasties that were either feudataries or subordinates of the Satavahanas. The modern Madhya Pradesh and Berar were occupied by the Vakataka dynasty. The origin and ancestry of Vindhya Shakti, the founder of the Vakataka dynasty is shrouded in mystery. The kingdom he founded about the middle of the third century was in a flourishing condition upto the middle of the sixth century. At its zenith the Vakataka empire seems to have embraced the territory from Bundelkhand in the north to large tracts of the old Hyderabad State in the south. However, very little can be said with any amount of certainty about the extension of the Vakataka power over the area under study.<sup>9</sup>

Of the Abhir kings whose origin is attributed by modern scholars to Abiravana between Herat and Kandahar<sup>10</sup> records are available of only one. That king is Raja Mathariputra Ishvarsena, mentioned in the Nasik inscription. "Although the Puranas refer to ten Abhir kings, ruling for 67 years, nothing is known about Ishvarasena's successors.... The inscription of Ishvarasena proves that his dominions comprised the Nasik region in northern Maharashtra; but the actual extent of his kingdom is uncertain."<sup>11</sup> Puranic traditions mention these Abhiras as the Lords of the Aparanta. The Bombay Gazetteers link the Abhira kings with the present

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9 See, Mirashi, V.V., Vākātaka Nrpatī ānī tyāncā kāla; 17-18.

10 H.C.I.P., Vol. 2, 221.

11 Ibid. ., 222.



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Ahir communities in Khandesh (Dhulia and Jalgaon districts). Apart from mentioning the Nasik inscription and the Puranic traditions about the length of the life of the Abhira kingdom, the Gazetteers state that during medieval times Abhir chieftains held most of the forts in the area. It seems from these traditions that the Ahirs continued to be in the administrative and military vocations long after the original Abhira kingdom came to an end. Presently the number of the Ahir tribes is considerable in the Nasik and Khandesh area, and many of them are artisans by profession.<sup>12</sup> Some scholars interpret the data from various inscriptions in a manner that supports the contention of the Gazetteers.

A rather obscure Bodhi dynasty is also known to have ruled over some parts of the north western Deccan immediately after the eclipse of the Satavahanas. The Ikshavakus and Brihatphalayanans who were the successors of the Satavahanas in the Andhra country do not seem to have come into contact with the western Deccan.

Sometime during this period various officers and families named Rashtrakutas appear in epigraphic records. The view is advanced that the word Rashtra meant a district and the term Rashtrakuta meant the administrative head of this Rashtra. Two copper plate grants, one the Undicavatika and the other Pandurangpalli grant, speak of a Rashtrakuta

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<sup>12</sup> Gazetteer of the Bombay Presidency, Vol. XII, 38-39.

dynasty whose kings ruled from Manpura which has been identified by Prof. Mirashi with Man in Satara district. On the basis of his identification of the various places mentioned in these two grants he contends that the Manpura Rashtrakutas ruled over the area roughly comprising of the Satara and Kolhapur districts.<sup>13</sup> However, Prof. Mirashi's identifications are tentative<sup>14</sup> and the existence in these two districts of this early Rashtrakuta dynasty cannot be treated as an established fact. The date assigned to this dynasty is the middle of the fifth century A.D.<sup>15</sup>

The next great political power about which our knowledge is of a definite nature is that of the Imperial Chalukyas or the Badami Chalukyas. Like the Rashtrakutas there were several branches of the Chalukya family ruling over different parts of the country. The dynasty seems to be at least in the early part of its career adherents of the orthodox Brahmanical sect. They claimed to have been Hāritiputras. They worshipped the Sapta-matrikas as the

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13 Mirashi, "The Rashtrakutas of Manapur", ABORI Vol. 25, 36.

14 In his article on the Rashtrakutas of Manapura, Prof. Mirashi states, "It is probably identical with Man in the chief place of Man sub-division of the Satara district through which flows the Managanga, a tributary of the Bhima." The chief place of the Man taluka, however, happens to be for the last hundred years Dahiwadi and not Man. Secondly, although there are some three or four Manwadis or small hamlets there is no village called Man in the whole of Man taluka. Thirdly, in view of the entire absence of any antiquarian remains whatsoever in or around these Manwadis, the identification of

goddess responsible for their prosperity, sought the protection of Kārtikeya, and proudly displayed the Varāha Lāncchana or symbol on their seal. It is known that some later members of this family embraced the Jaina faith, but the records show that their family deity was Vishnu. The occurrence of highly ornate Varāha images at Balasane and Chakan in Dhulia and Poona districts respectively is highly interesting in this connection. Although the main stronghold of the Badami Chalukyas was the present Kannada region, their sway extended to the southern districts of the present Maharashtra state and at times even further northwards. The power of the Chalukyas lasted for two and a half centuries. The zenith of the political fortunes of the early Chalukyas seems to have been reached by the beginning of the seventh century, under the able leadership of Pulakeshin II, who defeated the great Harsh of Kanauj, and extended the limits of his kingdom to the Vindhyas. Pulakeshin II, came into contact and overcame most surrounding kingdoms. However, he was not only a great warlord but a benevolent and cultured administrator as well. For the next hundred years the fortunes of this kingdom continued to receive its ups and downs according to the abilities of the rulers, till, finally, Dantidurga, the founder of the Rashtrakuta dynasty put an end to the long supremacy of these Hāritiputras.

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Footnote continued from previous page.

Man with Manapura becomes doubtful in the extreme. The tentative nature of the identification of other places in the two grants and the positive identification of Pandurangapalli with Pandharpur makes the position still more shaky (Khar<sup>2</sup>, G.H., Shri Vithal <sup>2</sup>Pandharpur, 39).

The main interest for a student of cultural history in the early Chalukyas is the fact that they were great patrons of architecture. They inspired some of the best specimens of early Brahmanical rock cut temples and sculptures. The caves at Badami, with the slightly darkened interiors filled with huge images are a majestic conception. Similarly a bold experiment in the harnessing of the southern and northern traditions of the art of building as seen at Aihole and Pattadakal could be attributed to the artistic imagination of the ruling dynasty. There is little wonder that certain artistic forms and idioms popular with the rulers have found ready reception in the dependant territories. One such clear instance is the large number of Vishnu images and Gaja-Lakshmi steles found all over the area under study.

On the extinction of the early Chalukyas a large area of the region now known as Maharashtra came under the sway of the Rashtrakutas. The founder of the dynasty Dantidurga was at first a feudatory of the Chalukya empire. "The fortunes of the family began to rise during the reign of Dantidurga's father Indra I, who had married a princess of the Chalukyan family. Dantidurga who is also sometimes referred to as Dantivarman, ascended the throne in c.A.D. 733. He was able, ambitious and sagacious and managed to become the over lord of the Deccan in less than fifteen years." His military

and political exploits are too well known to be repeated here. By around 760 A.D., the task begun by his father was completed by Krishna I and the Chalukyan Empire was wiped out of existence. Dhruva, the fourth king of the dynasty, took the unusual step, repeated a thousand years later by the Marathas under Bajirao, of crossing the Vindhya and taking an active interest in the politics of northern India. The occasion for this step was the rivalry between himself and Govind II. No sooner had Dhruva attained stability, than he proceeded to punish the monarchs that had supported his adversary. He defeated them one by one till at last, he cowed the power of the Kanauj empire which till then was the premier power of northern India. Govind III re-invaded northern India and his victorious armies reached the foot of the Himalayas. "Govind III was undoubtedly the ablest of the Rashtrakuta emperors, unrivalled in courage, generalship, statesmanship, and martial exploits."<sup>17</sup> His was a truly all-India empire. The power of the Rashtrakutas continued to flourish, although not with the same vigour, for another century and a half.

On the cultural side, the magnificent rock cut temple of Kailas caused to be cut by Dantidurga is perhaps the solitary contribution of this powerful dynasty. There is a very surprising lack of authentic information about the achievements in the tectonic fields during this period. Equally surprising is the absence of any material pertaining to this

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<sup>17</sup> Ibid., 8.

particular period from the various excavated sites in the Deccan.<sup>18</sup> Except for some three or four temples described in Chapter III nothing which could be assigned to that period with any amount of certainty has been discovered by the present author in his surveys.

The power of the Rashtrakutas came to an end around 973 A.D. Some scholars believe that Taila II who was responsible for the overthrow of the Rashtrakutas, was a scion of the royal family of the Chalukyas of Badami whom the Rashtrakutas had dispossessed of their kingdom. History repeated itself in these happenings; Taila II was a feudatory of Rashtrakuta Krishna III as Dantidurga was a feudatory of the Chalukyas.

The entire history of the later Chalukyas is a record of continuous strife and warfare. One after the other this dynasty produced ambitious and able warriors who turned to the north, to the east, and were never satisfied unless the entire territory south of the Vindhyas acknowledged their suzerainty. Their claim to overlordship hardly went unchallenged and the Cholas were their most persistent and often victorious adversaries. Taila II, Someshvar I, Someshvar II and Vikramaditya VI continued this effort for well over a century and a half and for all practical purposes they were the overlords of the region between the Narmada and the Tungabhadra, excepting the eastern strip that was under the Kakatiyas.

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18 Sankalia H.D., "Regional and Dynastic Study of South Indian Monuments", ABORI, Vol. 21, 1939-40, 220.

Large parts of these territories were under the direct rule of feudatories like the Yadavas of Devagiri and Shilaharas of Karada.<sup>19</sup> For a period of nearly thirteen years from the middle of the twelfth century a branch of the Kalchuri feudatories of the Chalukyas usurped the royal title but were overthrown by Someshvara IV, the last Chalukya ruler.

The Later Chalukyas or the Chalukyas of Kalyana are a very important dynasty from the cultural point of view, as it was under their patronage that, what is now known as the Chalukyan style of temple architecture finally matured and fully blossomed. The most well known example of a Chalukyan temple in the interior of Maharashtra is that of Aeshvar at Sinnar.<sup>20</sup> Several relics of the religious influence of the Chalukyas in the form of Gaja-Lakshmi stones, are to be found in the south-eastern regions of Maharashtra, especially the Sholapur and Kolhapur districts. All these antiquities have been taken note of in Chapter III.

Of the various feudatory houses that were ruling smaller principalities under the suzerainty of either the Rashtrakutas or the Later Chalukyas, the Shilaharas of Karada achieved considerable power and fame. Branches of the Shilahara house were ruling the northern and southern portions of the Konkan strip. Thus during the tenth and eleventh centuries there were in all three Shilahara dynasties, ruling parts of the present Maratha land. Of these,

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19 H.C.I.P. Vol. 5, 176.

20 Cousens H., Mediaeval Temples of the Dakhan and Naik A.V. "Structural Architecture of the Deccan," N.I.A., Vol. IX, 187-330.



Gandaraditya and Vijayaditya, his son and successor, of the Karada branch, were capable rulers. They held the title of Shri Mahalakshmilabdhavaraprasāda<sup>21</sup> and might have contributed to the fame and the material wealth of the famous goddess at Kolhapur. The attempts of the Shilaharas at achieving independence were thwarted by their northern neighbours, the Yadavas of Deogiri.

"The predecessors of the Yadavas of Devagiri ruled over a country comprising Khandesh, Nasik and Ahmadnagar district in the Bombay state, as vassals of the Rashtrakutas of Manyakheta and the Chalukyas of Kalyana for more than three hundred years."<sup>22</sup> After a very long and trying existence as the subordinates of various overlords the Yadavas got their opportunity by the end of the twelfth century. For the first time in so many years the dynasty threw forth a really capable and ambitious person in Bhillama who organised a huge army of two hundred thousand foot and nearly twelve thousand horse and launched himself on a campaign against the Chalukyas of Kalyana. After having crushed the Chalukyas once and for all, in the flush of his victory he marched southwards to humiliate the Hoyasalas of Dora-samudra and the Cholas of the Pandya desha. However, the balance of fortune soon tilted in favour of the Hoyasalas and King Ballal II inflicted a severe defeat upon Bhillama

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21 Khare, Mahārāshtrāchi chār Daivate, 49.

22 H.C.I.P. Vol. 5, 185.



in 1188. The latter promptly retired to his own country. But the warlike instincts of the Yadava king were too strong to be suppressed by a single defeat, for, he promptly turned about and marched into Malwa. Here also initially his efforts were crowned with success, but, Kelhana of the Chahamana dynasty put a stop to his further advance. The Yadava king retired to his own kingdom only to find the Hoyasala king Ballal II in possession of the Canarese districts that Bhillama had recently conquered from the Chalukyas.

Singhana, the grandson of Bhillama, embarked on the task left unfinished by his father and grandfather. He reached the southern boundaries of his kingdom to the Tungabhadra river at the cost of the Hoyasalas. He then reduced various feudatories like the Kadambas of Goa and the Silaharas of Karada. Singhana undertook expeditions towards the north and the boundaries of his empire could be narrated thus: "Singhana's empire extended from Khandesh upto the Shimoga and Anantapur districts, and from the Western coast (excluding Northern Konkan) upto the eastern parts of the Hyderabad and Berar."<sup>23</sup> With minor alterations here and there the limits of the Yadava empire continued to be the same for another fifty years. During this period the hostilities of the Yadavas against the Hoyasalas in the south and the Gurjar and Malawa rulers in the north continued unabated. The end of the dynasty and along with it the end of

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<sup>23</sup> Ibid., 191.

an epoch in the history of the Deccan was brought about by the Moslem hordes under Ala-ud-din Khalji and his deputy Malik-Kafur.

It seems from available evidence that progress in various branches of learning and art was achieved under the Yadavas with the active encouragement of the rulers. Works on astrology, music, philosophy and religion have been handed down from this period. An independent idiom of the Indo-Aryan style of architecture, locally known as Hemadpanti, flourished under them.

The beginning of the fourteenth century saw the advent of the Islamic power in the Deccan. This incident is significant not only because it introduced a highly powerful contestant in the political field, but, it shook the very foundations of the religious and cultural structure of Deccani society. The description and correlation of the various antiquarian remains of the pre-Islamic period is given in Chapter III.



## Chapter II

### INTRODUCTION

In this chapter, districtwise and placewise account of the places that the author has visited is recorded. The total number of places recorded is three hundred and two. Out of these one hundred and fifty five places the author has visited.

Other places have been included to make the information complete. There are 201 places mentioned in various inscriptions (see Table below) out of which 130 places were visited by the author. In addition 25 places though not mentioned were visited and an account of all such is recorded.

Thus this is a Gazetteer-like account of the places which cover the period from 500 A.D. to 1300 A.D. having some antiquarian importance.


In giving the account of a place the following points are elaborated. Inscriptional name, geographical, sociological, and material remains are noted. Places having a  mark were visited by the author.

Table I

Dynasty	Places mentioned in inscriptions	Visited
Badami Chalukyas	33	20
Rastrakutas	66	41
Kalyani Chalukyas	14	8
Yadavas of Deogiri	70	51
Silahara of N. Konkan	2	2
Silahara of Kolhapur	16	8
Total	201	130

Table II x

District	Information recorded	Visited
Ahmadnagar	59	19
Dhulia	16	3
Jalgaon	40	15
Kolhapur	28	18
Nasik	28	15
Poona	62	41
Sangali	12	9
Satara	27	12
Sholapur	30	23
Total	302	155

x Places from Ahmadnagar, Jalgaon, and Satara district contain Hemadpanti temples and wells, and they have been already surveyed; so not visited but are recorded.



**List of Places in the  
Ahmadnagar  
district**

1 Malegaon	18 Kalas	35 Takli
2 Kumbhari	19 Ratanwadi	36 Rehekuri
3 Kothal	20 Harish'gad	37 Jalgaon
4 Kokanathan	21 Dhoke	38 Limpangaon
5 Mendhavan	22 Sirapur	39 Pedgaon
6 Kasare	23 Chincholi	40 Rasin
7 Kavathe.Kasaleshvar	24 Ganji-Bhoyare	41 Koregaon
8 Kokangaon	25 Kolangaon	42 Arangaon
9 Manoli	26 Kothul	43 Telangasi
10 Kochi	27 Dorje	44 Bhalegaon
11 Vadgaon	28 Dheragaon	45 Ghotan
12 Jorwe	29 Devalgaon	46 Gondegaon
13 Chikhali	30 Mirajgaon	47 Kalegaon
14 JavalaKadlag	31 Belvandi-Kolar	48 Pravara-Sangam
15 Rajapur	32 Ratanjan	49 Toke
16 Velhale	33 Gurav-Pimpri	50 Taklihan
17 Tahakari	34 Babhulagaon	51 Gargaon

AHMEDNAGARAkola

Akola is situated on the banks of the river Pravara, sixty miles to the North-west of Ahmadnagar. To the east of the town, a little distance up the river is an old temple of Siddheshvar Mahadev.<sup>1</sup> The sculptures and the fact that the linga shrine is not on a lower level but on the general floor level, seem to show that it originally was a Vishnu shrine.<sup>2</sup> Certain things in the shrine strike as rather peculiar. This shrine has a door on the back side and the nandi is seated near it, instead of, in front of the linga as usual. The temple is assigned to the first half of the thirteenth century.<sup>3</sup>

Arangaon

This place, ten miles from Jamkhed, is notable on account of a rather plain Yadava temple belonging to the fourteenth century, known as Araneshvar Mahadev.<sup>4</sup>

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1 Cousens H., Mediaeval Temples of the Dakhan, 53.

2 Gazetteers of the Bombay Presidency (District Ahmadnagar), Vol. XVII, 712.

3 Naik A.V., Structural Architecture of the Deccan, N.I.A., Vol. IX, Nos. 7-12, pp. 272-276.

4 Ibid., p. 296.





### Babhulgaon

Babhulgaon, a small village on the Ahmadnagar-Karmala road, some thirtytwo miles to the south-east of the former, has been identified with Vavulālā mentioned in the inscription of the Rashtrakuta King Govind III of Śaka 730.<sup>5</sup> The inscription records the grant of the village Rattajjuna (Ratanjan in the same district) in the Rāsiyanabhukti and the name of Vaulālā occurs while delimiting the boundaries of the grant.

The population of the village is 550 which includes several communities. The surname of the patil is Puarne. Others are Pabale, Kapre, Toradmal, Kadam, Dabade, Berad and Bakure. Among Mahars - Kamble and Zogade; Chambhars - Udamale.

There are temples dedicated to Maruti, Shiva and Bhairavanath, but none of them is old. The village is encircled by a mud and stone wall and at the gate stand two big slabs of stone as are at Bhosari, district Poona. Other monuments are a naga-stone, Vishnu image and some hero stones.

### Belvandi-Kolhar

Belvandi-Kolhar is four miles north of Shrigonde, has a well preserved Hemadpanti well, with a Hemadpanti

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<sup>5</sup> Kielhorn F., Radhanpur plates of Govind III, Śaka-Samvat 730, E.I. 6.239.



temple projecting into it on one side. "This temple and others so called Hemadpanti temples from this district are plain, simple and uninteresting structures, being the least expensive, became very popular and a vast number of temples of this type were built in the Deccan during the period 1300 A.D. and onwards."<sup>6</sup>

### Bhalegaon

Bhalegaon is twenty-six miles north-east of Jamkhed, has a temple of Bhaleshvar, and the remains of a ruined temple, which belong to Hemadpanti period.<sup>7</sup>

### Chikhali

Chikhali is four miles to the west of Sangamner on the bank of a small rivulet Adhala. This village is identified with Chikhaligrama mentioned in an inscription of the Yadava king Bhillama Śaka 922.<sup>8</sup> It is to the south of the donated village Rājapura and on the bank of the river Ārdalā.<sup>9</sup> The name of the river is changed from Ārdalā to Adhala. The village has changed its habitation and moved southwards. There is a mound on the original place.

The population of the village is 693, which includes several communities. The surname of the patil is Sahane; others are Hashe, Shinare, Memane and Kavade. Among Mahars -

<sup>6</sup> Naik, op.cit., p. 295.

<sup>7</sup> B.G., op.cit., p. 713.

<sup>8</sup> Kielhorn F., "Sangamner copper plate inscription of the Yadava Bhillama II", E.I. 2.216.

<sup>9</sup> *ibid.*

Jamdhade, Chambhars - Satpute; and Rokade among Bhils.

There are Maruti, Mahadev, and Ganapati temples, and a mosque. Shiva and Ganapati temples are built in brick with stone plinths and having no decoration. These temples are all new. Other monuments are only Samādhi stones (Described in Chapter III p. 269 ).

### Chincholi

Chincholi village is six miles to the west of Parner and has fragments of ancient sculpture, the most notable<sup>10</sup> being a seven headed cobra or naga on a grave-stone.

### Devalgaon

Devalgaon is eight miles to the north of Shrigonda and the only antiquarian object remaining there is an old<sup>11</sup> well belonging to the 13th century.

### Dhergaon

This village is sixteen miles north-west of Karjat, has a ruined Yadava temple of Mallikarjuna, with four well carved pillars adorned with cobras on the capitals. This<sup>12</sup> temple belongs to the 14th century.

### Dhoke

Dhoke village is twelve miles north of Parner, has,

10 B.G., op.cit., p. 714.

11 See 'Taklibhan' for description of Hemadpanti or Yadava style wells.

12 Naik. op.cit.. p. 296.

on the east side of one of the two rugged hills rising from a stony plateau, a group of early Brahmanical caves of about A.D. 550-600.<sup>13</sup>

#### Dhorja

Dhorja is at a distance of eight miles to the north of Shrigonda. In the village there are two Hemadpanti temples belonging to fourteenth century.<sup>14</sup>

#### Ganji-Bhorya

This village is five miles to the south-west of Parner, has a Hemadpanti temple of Mahadev, surrounded by numerous ruins. The temple has cobra bracket capitals and near it are the remains of a Hemadpanti well with a pillared verandah. The temple belongs to the first half of the thirteenth century.<sup>15</sup>

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#### Ghargaon

This is a small village on the Mula river, about twenty miles south-west of Sangamner. The soil deposits on either banks of the river yield series II tools. The present habitation is nearly half a mile away from the river, on its southern bank.

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13 Fergusson J. and Burgess J., Cave Temples of India, p. 429.

14 Naik, op.cit., p. 296.

15 Ibid., p. 274.

The population of the village is 1600, which includes several communities. The surname of the patil is Aher. Others are Pisal, Gadekar, Kanhore and Bhor. Among Mahars, Gaikwad, Kharat and Shinde.

There are temples dedicated to Vitthal, Shiva and Maruti, but they are newly built. Other monuments are, a fragmentary Gaja-Lakshmi ~~stela~~ a hero stone of 18th century date and a greatly corroded Shiva-Parvati - murti.

#### Ghotan

Ghotan is six miles to the north of Shevgaon. In the centre of the village, there is a temple of Mahadev, which belongs to first half of the thirteenth century. It is a <sup>16</sup>three shrined temple.

#### Gondhegaon

Gondhegaon is in Nevase taluka and there are three Hemadpanti temples and a well at this place. They belong <sup>17</sup>to the fourteenth century.

#### Gurav-Pimpri

It is eight miles north of Karjat. Here is a Hemadpanti temple of Pimpreshvar Mahadev. The temple belongs to <sup>18</sup>the fourteenth century.

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16 Ibid., p. 287.

17 Ibid., p. 296.

18 Ibid., p. 296.

### Harischandragad

It is eighteen miles to the south-west of Akola. There are some Brahmanical caves to the north of the fort. The caves face north-west and consist of eight excavations.

A little below the row of caves<sup>19</sup> is a large Hemadpanti reservoir and below this is a small temple in a pit. This temple belongs to the twelfth century.

### Jalgaon

Jalgaon is nine miles to the north-east of Karjat, has a Hemadpanti temple of Ankeshvar Mahadev. This temple belongs to the fourteenth century.<sup>20</sup>

### Jamkhed

Jamkhed is forty-five miles south-east of Ahmadnagar. There are two Hemadpanti temples of Mallikarjuna and Jata-shankar Mahadev. These temples belong to the fourteenth century.



### Javalekadlag

Javalekadlag is seven miles to the north-west of Sangamner, on the bank of the river Adhale. The plate has been identified with Jamvalenimva mentioned in an inscription of the Yadava king Bhillama Śaka 922.<sup>21</sup> The village is to

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19 Fergusson J. and Burgess J., op.cit., p. 477.

20 Naik, op.cit., p. 296.

21 Kielhorn F., "Sangamner copper plate inscription of the Yadava Bhillama II", E.I. 2.217.

the west of the donated village Rajapur, which is mentioned as Arjunonḍikagrāma. Dr. Burgess had suggested this identification of Arjunonḍikagrām<sup>a</sup> with Rajapur.

The population of the village is 1500, which includes several communities. The surname of the patil is Kadlaga, and others are Surve, Waman, Naikwadi, Korde Kadlag. Among Mahars Salve and Bansode; Mangs, Jamdade; Dhangars - Laware and Adabhai, Chambhars - Ile and Rokade among Bhils.

The village is situated on a high mound on the bank of the said river and on the other bank, there is a mound. The name of the village is Javale-Kadiag at present and it seems from the identification that Javale is the original village, which must have been now deserted and Kadlag family have inhabited the existing village and called it as Javale-Kadlag, on the other bank. The river also had a small curve here.

There are Shiva, Maruti, Rama, Bahiroba and Devi temples. Except Shiva temple, none is old. Other monuments are naga-stones, hero-stones, and Samadhi stones, as Fig. in Chapter III.

## ○

### Jorwe

Jorwe is a small village on the north bank of the Pravara river, five miles east of Sangamner. It has been identified with Jūnarave-grāma mentioned in an inscription of the Yadava king Irammadeva Saka 1020.<sup>22</sup> This village is

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22 Patwardhan, P.N. "Asvi Cp. Pl." B.I.S.M.C., 3,1.,3.

to the south-west of the donated village Kokanegrāma and included in Sangamner Chouryāaishi. There is a mound bearing the remains of a chalcolithic culture. (referred to later in Chapter III).

The population of the village is 2875, which includes several communities. The surname of the patil is Ingale, others are Thorat, Dighe, Kolhe, Jadhav. Among Mahars - Gaikwad, Mangs - Balsane, Chambhars - Waghchoure, Dhangars - Tope.

There are temples dedicated to Maruti, Vithal, Datta, Ganapati and Mahadev, but none of them is old.

## ○

### Kalas

Kalas is twelve miles to the west of Sangamner on the bank of Pravara and on the slope of a small hill called Konjira. This village has been identified with Kalasa, mentioned in an inscription of the Yadava king Bhillama III Śaka 948.<sup>23</sup> This is the donated village which is on the bank of Payodharā river. The other villages mentioned as its boundaries are, to the south Tāmraprastara, and Thūha to the west. The identification can be accepted as the river Pravara must be the old Payodharā. There is Thugaon to the west, which was once Thūha.

The population of the Budruk Kalas is 1049, and that of Khurd is 450, which includes several communities. The surname of the patil is Dhage; others are Waghchoure, Pawale, Bhusari, Shinde and Choudhari. Among Mahars - Gawande, Chambhars - Chavan, and Bhils - Jadhav.

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23 Fleet J.F., "Kalas Budruk plates of Bhillama III",

There are Shiva, Vitthal, Rama, Devi, Biroba, and Maruti temples, except Shiva, all others are new. The Shiva temple has been recently discovered as it was buried. (Details of the Shiva temple are given in Chapter III). Other monuments are naga-stones, and Samadhi-stones.

#### Karjat

Karjat is twentyone miles east by south of Srigonda. There are three temples. They are Mahadev, Nagoba, and Mallikarjuna. These temples belong to the latter half of the <sup>24</sup>thirteenth century.

#### Kasare

This village is to the south of Kopargaon at a distance of ten miles. Just near the village is a small stream on <sup>25</sup>whose bank is a Hemadpanti foundation, where Bhairavanath temple existed.

#### <sup>26</sup> Kalegaon

Kalegaon is twenty-two miles to the south-east of Nevasa. In the nearby jungles some four miles off is a ruined temple belonging to the 11th century. It is on the banks of the river Pravara and stands on the Rama-doha. There is also a headless stone image of Vithoba, about three feet tall, found in debris.

24 Cousens H., op.cit., p. 58 and Naik, op.cit., p. 291.

25 B.G., op.cit., p. 721.

26 Ansari and Sankalia, Indian Archaeology, A Review, 1955-56, p. 73.



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Kavathe-Kamaleshvar

Kavathe-Kamaleshvar is ten miles north of Sangamner. It is situated on a plateau on the hills known as Hemgarya, Tiwai and Pandav. This village has been identified with Kapatthaka-grāma mentioned in an inscription of the Yadava king Irammadeva Śaka 1020.<sup>27</sup> It is in Sangamner-Chourya-aishi and to the north of the donated village Kokanagrāma.

The population of the village is 1000, which includes several communities. The surname of the patil is Jondhale, and others are Thorat, Kapkar, Dhartadak, Murtadak and Bhadange. Among Mahars - Yadava, Dhangars - Musale, Chambhars - Elhe and Bhils - More.

The temples are of Maruti and Kamaleshvar but they are newly built. An image of Vishnu riding nagas is the only antiquarian object worth mentioning (See Photo No. 1). The image is 1'-10" × 8" × 10"; marble; three nagas - one above Vishnu head, one in the mouth of Garud.

Kokamthan

Kokamthan is on the bank of Godavari four miles to the south-east of Kopargaon, has an old temple of Mahadev probably belonging to the twelfth century.<sup>28</sup> Dr. Naik brings the date of this temple down to the 13th century.

<sup>27</sup> Patwardhan, op.cit.

<sup>28</sup> B.G., op.cit., p. 722, and Naik, op.cit., p. 285 and Cousens, op.cit., pp. 51-52.

### ○ Kokangaon

Kokangaon is situated at a distance of seven and half miles to the east of Sangamner. This has been identified with Kokanegrāma in Sangamner-Chouryaaishi mentioned in an inscription of the Yadava king Irrammadeva Śaka 1020.<sup>29</sup> This is the donated village by the king when he was staying at Nammardāpur. The boundaries of this village are, to the east Dundudeva, to the south-east Kovacigrāma, to the south Maṇiyavaligrāma, to the south-west Juṇaravegrāma, to the west Wadagavgrāma, to the north-west Saṅgaviḡrāma, to the north Kapatṭhakagrāma and to the north-east Meṣipāṇīya. All these places are included in Sangamner-Chouryaaishi. Except Saṅgaviḡrāma all these places have been visited by the author. The identifications can be accepted as one of the villages,<sup>30</sup> Junaravegrāma has proved its antiquity.

The population of Kokangaon is 898, which includes several communities. The surname of the patil is Jondhale, others are Waikar, Pansare, Shingote, Pawar and Bhosale. Among Mahars - Pawar and Gawali, Mangs - Shelar and Gaikwad, Chambhars - Waghchoure, Dhangars - Ghode.

The only antiquarian objects are a number of hero-stones and a protecting wall round the village, which probably belongs to the 17th century.

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29 Patwardhan, op.cit.

30 Sankalia H.D. and Deo S.B. - Report on the excavation at Nasik and Jorwe, 1950-51, p. 150.

### ○ Konchi

Konchi is ten miles east of Sangamner on the slope of Dudheshvar hill. This has been identified with Kovaci-grāma, mentioned in an inscription of the Yadava king, Irammadeva Śaka 1020.<sup>31</sup> It is included in Sangamner-Chourya-aishi and to the south-east of Kokaṇagrāma, the donated village. To the east of the donated village, mention is made of Dundudeva, which is at present on the hill, which is called as Dudheshvar hill.

The population of the village is 1500, which includes several communities. The surname of the patil is Jondhale and others are Gite Bhaskar and Shirsathe. Among Mahars - Bhosale and Mali among Bhils.

There are some hero-stones and three late Samadhis. The village has shrines devoted to Ganesh and Maruti, but they are modern.

### Kolgaon

Kolgaon is twelve miles north-west of Shrigonda. Here is a Hemadpanti temple of Valkeshvar. The temple belongs to the fourteenth century.

### Koregaon

This village is two miles to the east of Karjat. To the west of the village there is a Hemadpanti temple. The temple belongs to the fourteenth century.

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<sup>31</sup> Patwardhan, op.cit.

### Kothal

Kothal is ten miles north of Shrigonda. Just on the top of a neighbouring hill, there is a temple of Khandoba. This temple belongs to the fourteenth century.

### Kumbhari

Kumbhari is six miles north-west of Kopargaon, on the right bank of Godavari. It has an old Mahadev temple. It belongs to the first half of the thirteenth century.<sup>32</sup> This is a three-shrined temple.

### Kopargaon

Kopargaon is sixty miles north of Ahmadnagar. The town lies on the north bank of the Godavari. In an elbow of the Godavari and surrounded on three sides by its bed stands a fortified cut-stone enclosure with massive black walls. In the centre is a tomb, a very small work of timber and brick upon a coarse stone plinth with no writing or ornament.

### Kothulmukunji

This village is sixteen miles to the south-west of Akola, has the ruins of a temple of Narayaneshvar with a fine doorway and the foundation of a temple of Kotesvar. This temple belongs to fourteenth century.<sup>33</sup>

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<sup>32</sup> B.G., op.cit., p. 725.

<sup>33</sup> Naik, op.cit., p. 296.

### Limpangaon

Limpangaon is five miles to the south of Shrigonda, has a Hemadpanti temple<sup>34</sup> of Siddheshvar Mahadev. Two slabs lie near the temple one with a cobra. This Siddheshvar temple is one of the fair examples of the architecture of the latter half of the thirteenth century<sup>35</sup> in the Deccan.

### Malegaon

It is six miles north-west of Kopargaon, and here are the remains of two Hemadpanti temples.

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### Manoli

Manoli is situated eight miles to the east of Sangamner, on the slope of a hill known as Nembai. This village has been identified with Maniyavali-grāma, mentioned in an inscription of the Yadava king Irammadeva Śaka 1020.<sup>36</sup> It is included in Sangamner-Chouryaaishi and to the south of the granted village Kokanegrāma.

The population of the village is 900, which includes several communities. The name of the patil is Shinde and others are Thosar, Pachore, Bendre, Bhagwat and Chavan. Among Mahars - Parad; Mangs - Pawar; Dhangars - Sabale, and Cham-bhars - Waghchoure.

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34 Cousens, op.cit., p. 58.

35 Naik, op.cit., p. 292.

36 Patwardhan, op.cit.

The village was once surrounded by a wall. There are Maruti, Biroba, Vithoba and Ganapati temples, but none of them is old. Other monuments are hero-stone, Naga-stone, and stone-storage jar. As at Waphale<sup>and BAVI</sup> in Sholapur district (Chapter III, Photo No. 2 Pl. XXXIII) Naga stone is simple of the first type described in Chapter III. There are Shiva linga and small eroded images all preserved in a temple antural. (See Photo No. 2).



#### Mendhavane

Mendhavane is situated at a distance of twelve miles north-east of Sangamner, on a tableland. This has been identified with Meṣipāṇīya, mentioned in an inscription of the Yadava king Irammadeva Śaka 1020.<sup>37</sup> The village is included in Sangamner Chouryaashī and to the north-east of the granted village Kokanegrāma.

The population of the village is 630, which includes several communities. Vanjari community forms a big majority. The surname of the patil is Badhe, others are Kale, Dapase, and Gore. Among Mahars - Bhosale; Mangs - Shide; Chambhars - Dhaktode.

The village was once surrounded by a wall around it. There are Maruti and Shiva temples but they are not old. Other monuments are hero-stones, nandi and a deepa-mala.

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<sup>37</sup> Patwardhan, op.cit.

○  
Mirajgaon

Mirajgaon is thirty-two miles south-east of Ahmad-nagar. The village is situated on the bank of the Dukari river. This place is identified with Mirīyathāṇa mentioned in an inscription of the Rashtrakuta king Govind III Śaka 730.<sup>38</sup> This village is to the west of the granted village Rattajūṇa presently called as Ratanjan; and both these places are included in Rāsiyanabhukti, a district the headquarters of which was Rasin, i.e. ancient Rāsiyana.

The population of the village is 5000, which includes several communities. The surname of the patil is Savant. Others are Tanpure, Nimbalkar, Zarkar, Ranadive, Khetmalas and Kalavade. Among Mahars - Ghodke, Gaikwad, Kadam; Mangs - Sakat, Hiwale; Chambhars - Trimbake, Buddhivant; Dhangars - Kedari.

There are Shiva, Gopal-krishna, Rama, Bhavani-devi, Maruti, Jagadamba and Balaji temples. Of these only the Shiva temple is old. In the village there is a Gadhi. Other monuments are a Jaina image and Sati-stone, hero-stone and broken pieces of Linga and Nandi.

○  
Nevāsā

Nevāsā is situated on both the banks of the river Pravara, at a distance of 36 miles north-east of Ahmednagar. This has been identified with "Nidhīvāsa Khampanaka" as

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38 Kielhorn F., "Radhanpur plates of Govind III Śaka-Samvat 730", E.I. 6.239.



well as Nidvāse mentioned in an inscription<sup>39</sup> of the Yādava king Rāmachandradeva, Śaka 1200.

The antiquities of Nevasa have been recorded and published, and hence they are not included here.

#### Parner

Parner is twenty miles south-west of Ahmadnagar. Here is a temple, at the meeting of two small streams, known as Sangameshvar or Trimbakeshvar. Also to the east of the Nagar gate, is an old temple of Naganath, i.e. Mahadev. The temple enclosure has a large well containing a stone inscription dated 1093 (Śaka 1015). The temples belong to<sup>40</sup> the fourteenth century.

#### Pedgaon

Pedgaon is eight miles south of Shrigonda, on the north bank of the Bhima. Pedgaon has four ruined Hemadpanti temples of Baleshvar, Lakshmi-Narayan, Mallikarjun, and Rameshvar. Of the five temples, the temple of Lakshmi-Narayan is most profusely decorated both within and without, and its outer walls are thickly covered with image sculpture. The pillars of this temple are of a different type from those at Ambar-nath and Balsane, having a new feature introduced, which is

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39 Dikshit M.G., Selected Inscriptions from Maharashtra, 91 and Sankalia and Mate, Antiquities of Nevasa.

40 Naik, op.cit., p. 296.



found in most of the medieval temples of North Gujarat, namely, the water pot and foliage motif.<sup>41</sup> The other temples are sadly ruined and dismantled. The shrine only in each case standing, the rest being heaps of ruins.<sup>42</sup> The Lakshmi-Narayan temple belongs to the twelfth century.<sup>43</sup>

### ○

#### Rajapur

Rajapur is three miles west of Sangamner, on the banks of the river Mahalungi. This has been identified with Arjunondhikā-grāma mentioned in an inscription of the Yadav king Bhillama, Śaka 922.<sup>44</sup> This is the donated village, whose boundaries are as follows : to the east Sangamner, to the south Cikhali-grāma, to the west Jamvalenimva and to the north Vavvulavedra.

The population of the village is 1303, which includes several communities. The surname of the patil is Hase, others are Khatode, Sonewane, Shelke, and Bhalekar. Among Mahars - Jadhav, Mangs - Adhav, Chambhars - Satpute and Bhils - Rokade.

There are temples dedicated to Maruti, Ganapati, Mahadev and Bahiroba, but none of them is old. Other monuments are Samadhi stones (See Chapter III).

41 Cousens, op.cit., p. 57.

42 Ibid.

43 Naik, op.cit., p. 252.

44 Kielhorn, op.cit., p. 217.

○  
Rasin

Rasin is fifty-eight miles to the south-east of Ahmad-nagar. This has been identified with Rāsen-nagara and Rāsiyaṇabhukti mentioned in two different inscriptions belonging to different periods. The first is of the Chalukya king Vijayaditya Śaka 622,<sup>45</sup> and the other of the Rashtrakuta king Govind III Śaka 730.<sup>46</sup> The Chalukya king Vijayaditya granted the village Nerūr itself bounded on each side by the villages of Ballāvalligrāma and Sahamyapura, when he was staying in a victorious camp at Rasin. The villages mentioned do not belong to Maharashtra. The other mention is of the Rashtrakuta king Govind III, who while staying at Mayūrakhaṇḍī granted the village Rattajūṇa-grāma, included in Rāsiyaṇabhukti.

The population of the village is 6007, which includes several communities. The surname of the patil is Kale, others are Modve, More, Jajire, Sher, Kengude, Sagade, and Garahne. Among Mahars - Salve, Adhav, Mangs - Ukirde, Dhangers, Bhise, Chambhars - Sonawane and Dhors Shinde.

There are Shiva, Devi, Virbhadrā and Vishnu temples. Of these the Devi temple is old. Other monuments are sati-stones (described in Chapter III - see Photograph No. 7 ), hero-stones, vir-head stones; and images of Virbhadrā and Jaina tirthankaras. Images of Jaina tirthankaras are described separately in Chapter III.

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45 Fleet, "Sanskrit and old Canarese inscriptions, Nerur Cp. Pl." I.A. 9.127.

46 Kielhorn, op.cit.

○  
Ratanjan

Ratanjan is thirty-three and half miles to the south-east of Ahmadnagar, on the bank of the Sinhā river. This has been identified with Rattajuna mentioned in an inscription of the Rashtrakuta King Govind III Śaka 730.<sup>47</sup> This village was granted by the king when his residence was at Mayūrakhaṇḍī. The village is included in Rāsiyaṇabhukti now identified as Rasin and the boundaries of the village are to the east Sinhā-nadī, to the south Vavulālā, to the west Miriyathāna and to the north Varāhagrāma. As noted above Seena river must have the old name Sinhā, and the other villages are there now known as Babhulgaon, Mirajgaon and Wadgaon respectively. The author has visited all the places except Wadgaon.

The population of the village is 417, which includes several communities. The surname of the patil is Bandal, others are Zambare, Khote, Kanase, Jagdale and Kale. Among Mangs - Kamble and Saket, Chambhars - Jagtap, Dhangars - Pacharane, Bhise and Koli - Kangune. •

There are Shiva, Ganapati and Maruti temples, but none of them seems to be old. Shiva temple is built in stone and mud. Other monuments are hero-stones and Vir-heads. These Vir heads are two, and are posted by the side of the road (See Photo No. 3).

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47 Kielhorn, op.cit.,

Near the village in a field, there is a mound under which it is stated, that there must be a temple as is found at Kalas in the same district.

#### Ratanwadi

Ratanwadi is eighteen miles west of Akola, lies at the source of Pravara. The village has a small ruined Hemadpanti temple of Ananteshvar of about the twelfth century. The Sikhara, over the shrine, is almost entire, and is a very ornamental one. It is of the same style as that<sup>48</sup> of Gondeshvar at Sinnar.

#### Rehekuri

Rehekuri village is six miles north-west of Karjat, and has a Hemadpanti temple of Kamnath Mahadev with twelve domes to the hall and one to the shrine. The temple belongs<sup>49</sup> to the fourteenth century.

#### Shirapur

This village is on the bank of the river Kukdi, fifteen miles west of Parner. In the village are found ruins of a Yadava temple. They consist of some pillars and fragments<sup>50</sup> of a cornice.

<sup>48</sup> Cousens, op.cit., p. 55.

<sup>49</sup> Naik, op.cit., p. 296.

<sup>50</sup> B.G., Vol. XVII, p. 738.

### Shrigonda

Shrigonda is thirty-two miles south of Ahmadnagar. The town lies on the Saraswati a feeder of the Bhima. The four Hemadpanti temples are of Hatkeshvar, Mahalakshmi, Rakhumai and Vithoba.

These temples, though old, are very plain and un-  
<sup>51</sup>interesting structures. These temples belong to the latter  
<sup>52</sup>half of the thirteenth century.

### ○ Sangamner

Sangamner is on the confluence of the Mahalungi and the Pravara rivers. It is fifty miles to the north-west of Ahmadnagar. This has been referred to in inscriptions as Sanganūka, Sangamner Chaurayaishi of the Yadava king Bhillama III Śaka 922<sup>53</sup> and Śaka 948 and Irammadev, Śaka<sup>54</sup> 1020. The object of the grant was to record that Bhillama, the king granted Rājāpur and the king Irammadeva donated Kokanegrāma, both are near Sangamner.

### ○ Taklibhan

This is a place mentioned in the literature of the Mahanubhavas. The village lies some six miles from Shrirampur railway station, on the Shrirampur-Nevasa road. During the early medieval period, tenth to thirteenth or

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51 Cousens H., op.cit., p. 58.

52 Naik, op.cit., p. 290.

53 Fleet, "Kalash Budruk Cp.Pl." op.cit., I.A. 17.117.

54 Patwardhan, op.cit.

50

fourteenth centuries, this must have been an extremely prosperous place. The whole of the present village and its vicinity are littered with ruins of all sorts. Some of the most noteworthy are as follows :

(1) Ruins of a huge reservoir, with an earthen bund thrown around two of its sides. Flights of stone steps were built on the bund. Today it is absolutely dry. In and around the flight of steps are built up various fragments of images. Apart from the pieces of ornamental sculpture, consisting of human figures etc. there is a huge image about 4' x 2' of a Sheshshai image of Vishnu. The face is disfigured but otherwise the image is intact. The style of the sculpture suggests the 12-13th centuries as the period of its origin.

(2) Leaving the reservoir and approaching towards the village one comes upon an old well. It is square on plan, steps descend into the well from the middle of each side. Between the ground level and water is a kind of platform on which the stairs land. From this platform steps descend to the water. This platform is covered with a roof constructed of flat slabs of stones, and supported by stone pillars and beams. The pillars are in some cases highly ornate and belong to the best Yādava order. The central blocks are decorated with Kirtimukhs while the brackets are adorned by nagā figures. The niches in this verandah are various images dating back to the same period. Of these, two are of Kalyan-sundara, one of Brahmadeva (with three

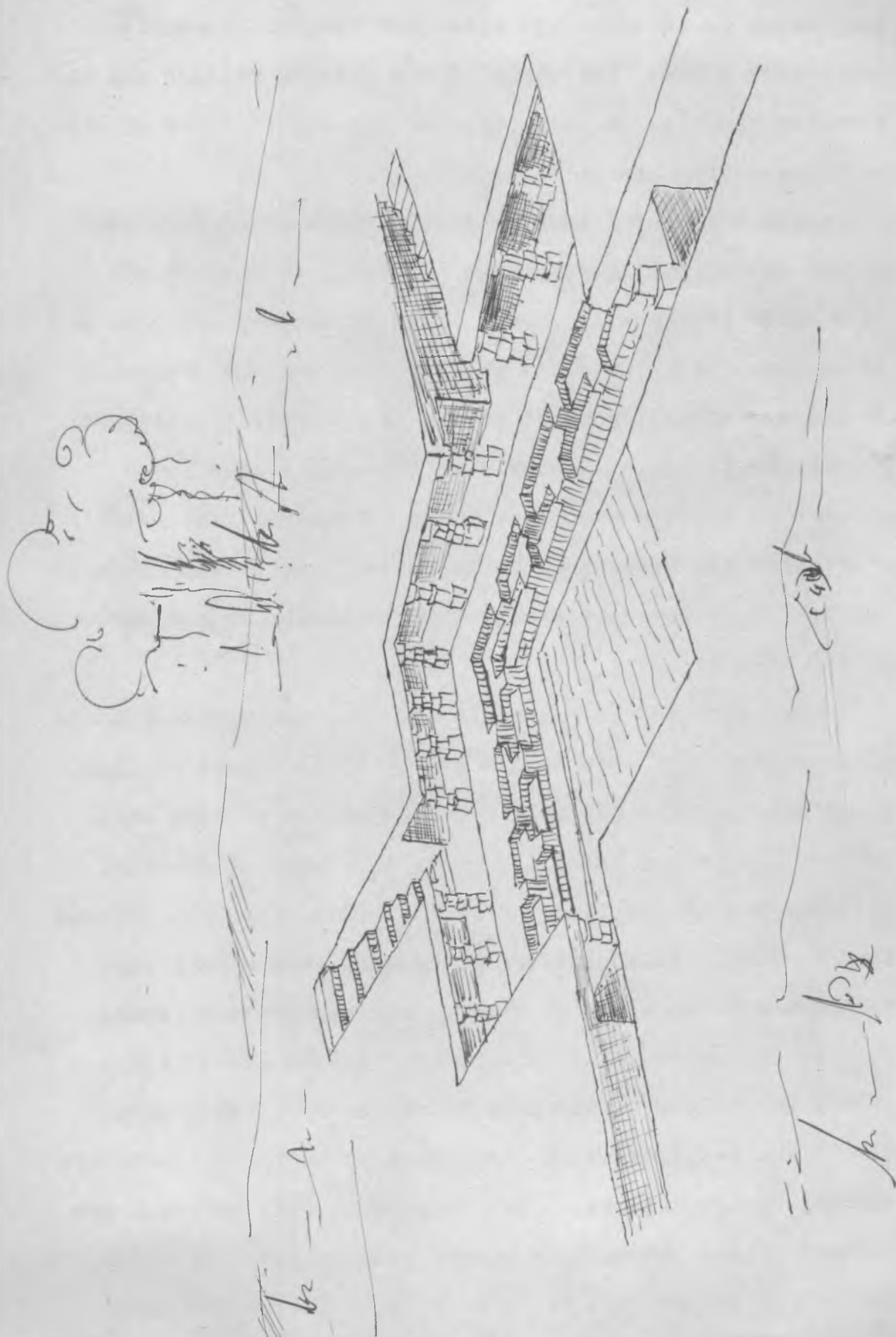


Illustration showing a typical Yadava Tank.



faces and the Hamsa as his vāhan) a devi image, a Lakshmi image are notable.

(3) Next come some pillars partially buried in the ground and of a very high quality of carving.

(4) In the village proper there are two temples. The plans have been altered greatly, however, they retain the original components in the form of Yadava pillars and pilasters, richly carved door frames and beams and brackets.

(5) In the same compound is an unusual object. It is a ring well. It is lined with thick terra-cotta rings, the diameter being three feet. The well is still working. It is difficult to say anything about the date of the well as wells with terra-cotta rings occur from 1st A.D. to 10th A.D.

#### Tahakeri

Tahakeri is eight miles north-west of Akola, has a ruined Hemadpanti temple of Devi.<sup>55</sup>

#### Takli

It is six miles north of Karjat, has a ruined Hemadpanti temple of Khandeshvar Mahadev.

#### Telangsi

Telangsi is eleven miles east of Jankhed, has a Hemad-



-panti temple of Jatashankar and a well. The hall has nine domes and a pit-like shrine with a cobra.

### Thugaon

It is on the Parner-Akola road two miles east of Akola has the remains of a Hemadpanti temple.



### Toka

56

Toka and Pravarasangam are two holy towns - Toka on the left and Pravarasangam on the right bank of the Pravara at its meeting with the Godavari, seven miles north-east of Nevasa. Both have several modern temples. Both have been mentioned in the Mahanubhav literature, but on careful scrutiny, habitation mound near Toka has revealed nothing more than some potsherds belonging to the Muslim-Maratha period. Pravarasangam has, however, yielded numerous microliths, especially in the area where the present travellers' bungalow stands.



### Velhale

Velhale is five miles north-west of Sangamner, on the bank of the river Mahalungi. This has been identified with Vavvulavedra mentioned in an inscription of the Yadava king Bhillama Śaka 922.<sup>57</sup> In the inscription it is stated that

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56 Kolate Y.B., Sthan-Pothi, 109.

57 Kielhorn, op.cit., p. 216.

this comes to the north of the granted village Arjunondikā - now called as Rājāpur, and it was a group of three villages out of which two are deserted wadis. This village is situated on the slope of the hills called as Darya and Mali. It was once surrounded by a wall built of stone and mud.

The population of the village is 993, which includes several communities. The surname of the patil is Sonawane, others are all Sonawane. Among Mahars - Jadhav and Kharat, Mangs - Avahad, and Dhangars - Bhand.

There are Shiva, Maruti, and Vithoba temples and a Pir of the Muslims, but none of them is old. Other monuments are hero-stones and Sati-stones.

#### ○ Wadgaon

Wadgaon is situated at a distance of five miles to the east of Sangamner. This has been identified with Vadgavagrāma mentioned in an inscription of the Yadava king Irammadeva Śaka 1020.<sup>58</sup> This is included in Sangamner Chouryaaishi and to the west of the granted village Kokanegrāma.

The population of the village is 2500, which includes several communities. The surname of the patil is More, others are Thorat, Jadhav, Kashid, Nigote, Kute and Jondhale. Among Mahars - Gaikwad, Mangs - Adhava, Chambhars - Waghechoure, Dhangars Oval and Bhand.

The temples are Vithoba, Maruti, Shiva and Ganapati. They are built in Maratha period.

ANTIQUITIES FROM  
AHMEDNAGAR DISTRICT



Kavathe. Kamaleshvar



Manoli



Ratanjan



DHULIA DISTRICT

DHULIA- KHANDESHBalsane

Balsane is fourteen miles to the east of Pimpalner, and twenty-seven miles north-west of Dhulia on the north bank of Burai stream. Near the village there are the remains<sup>1</sup> of various old buildings - eight temples and a matha. Of these temples No. 1 and No. 4 belong to the later half of the 11th century. Temples No. 2, 3 and 5 belong to the twelfth century.<sup>2</sup> An inscription on the matha records the rebuilding of the matha in Śaka 1106 (A.D. 1184).<sup>3</sup> In addition there are remains of several sati and memorial stones. Among other sculptures lying about is a large boar covered with little figures in rows along his back not unlike the one at Chakan.

Bhamer<sup>4</sup>

Bhamer is four miles to the south of Nizampur, has a Hemadpanti well. It is a ruined stone built town, at the foot of a great fortified hill of the same name, is streamed with ruins and old foundations. Jaina caves - There is one plain monk's dwelling in the west of the two hills above the village and two of those in the other are mere cellars and a third is a cave.

1 Consens H., Medieval Temples of the Dakhan, p. 23.

2 Naik A.V., Structural Temples of the Deccan, N.I.A. Vol. IX, Nos. 7-12, p. 217.

3 Consens, op.cit., p. 27.

4 Revised Lists, Vol. VIII 55.

Dhanora

Dhanora in the Nandurbar taluka, sixteen miles to the north-east of Nandurbar, has a fort with richly carved fragments of an old temple built into its walls; this means, if similar instances are compared, that the fort is a Moslem construction and the fragments are that of an early medieval Hindu temple.

Dhadre

Dhadre village is fourteen miles to the south from<sup>5</sup> Dhulia, has a Hemadpanti temple of Mahadeva.

○  
Dhulia

Dhulia is the headquarters of the district and is on the southern bank of the Panjhra thirty miles north of Chalisgaon railway station. From its nearness to the important fort of Laling<sup>6</sup> Dhulia is supposed to be very old settlement. In the old town, is a temple sacred to Ekvira Devi.

Durana

Durana is three miles south of Chimshana two miles south-east of this village, on the main road are the ruins of an<sup>7</sup> old Hemadpanti temple.

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<sup>5</sup> Ibid., p. 54.

<sup>6</sup> B.G., Vol. XII, p. 442.

<sup>7</sup> Revised Lists, Vol. VIII, p. 56.

### Kukarmunda

Kukarmunda is eight miles south-west of Taloda. The only object of interest is a ruined brick and mud fort,<sup>8</sup> nearly five hundred years old.

### Laling

Laling is six miles to the south of Dhulia, to the south of the village, by the roadside, is a small old temple.<sup>9</sup> This temple is Hemadpanti and there is also a Hemadpanti well.<sup>10</sup>

### Methi

Methi is a small village in Sindkhed taluka. Here are three temples of which Lakshminarayan temple is old one. It has an inscription which dates as Śaka 1176.<sup>11</sup> The granted village in this inscription is Kurukvātaka now identified<sup>12</sup> with Kurkavadi ten miles from Meshi.

### ○ Nandurbar

Nandurbar is situated at a distance of thirty-two miles to the north-west of Dhulia. This has been probably identified with Nāndīpurdvāri, mentioned in an inscription of Sēndraka Nikumbhāllaśakti, Śaka year 577.<sup>13</sup> There is a small

8 B.G., Vol. XII, p. 453.

9 Consens H., Medieval Temples of the Dakhan, p. 35.

10 B.G., op.cit., p. 454.

11 Kulakarni B.R., Meshi Ins., Samshodaka 6.213.

12 Naik, op.cit., p. 246.

13 Khare, G.H., Two Seundraka grants, E.I., Vol.XXVIII, 195.



hill nearby called as Vagheshvari and the river is Patalganga.

The population of the city is 44000, which includes several communities. The surnames among Marathas are Holkar, Pawar, Raghuvarshi and Dighe; Brahmins - Yardi, Desai, Niphadkar and Kulkarni; among Chambhars - Shewale, Shelar, Mangs - Pawar.

There are temples dedicated to Shiva, Maruti, Shani, Vitthal, Wagheshwari, Yogeshwari and Balaji, but none of them seem to be old. Other monuments are a well, nearly 40' x 40', built by Ahilyabai Holkar. The city was once surrounded by a kot wall, the remains of which still exist.

#### Nizampur

Nizampur is ten miles to the north-east of Pimpalner.<sup>14</sup>  
Here are fragments of Hemadpanti temples.

#### Nyhalod

Nyhalod is seven miles to the north-east of Dhulia and has a Hemadpanti temple. It belongs to the fourteenth century.<sup>15</sup>

#### ○ Pimpalner

Pimpalner is forty miles to the west of Dhulia on the river Panjhra. This has been identified with Pippalanagara

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14 B.G., op.cit., p. 460.

15 Naik, op.cit., p. 296.

mentioned in an inscription of the Chalukya King Sendraka  
 Śaka 404.<sup>16</sup> The other reference is of the King Satyaśraya  
 Śaka 310.<sup>17</sup>

### Prakasha

Prakasha is a town in Shahada taluka, on the banks of Tapti, twenty-five miles north-west of Dhulia. There are four temples but none of them is old.

Recently excavations<sup>18</sup> have been carried out with the result that it is chalcolithic site.

### Sirud<sup>19</sup>

Sirud is fourteen miles to the south-east of Dhulia, has a Hemadpanti temple of Devi and a well.

### Thalner<sup>20</sup>

Thalner is to the north-east of Dhulia at a distance of twenty-eight miles. It is perhaps Ptolemy's Tiatura.<sup>21</sup> It was the first capital of Faruki kings.

16 Fleet J.F., Sanskrit and old Canarese Inscriptions, I.A. 9.293.

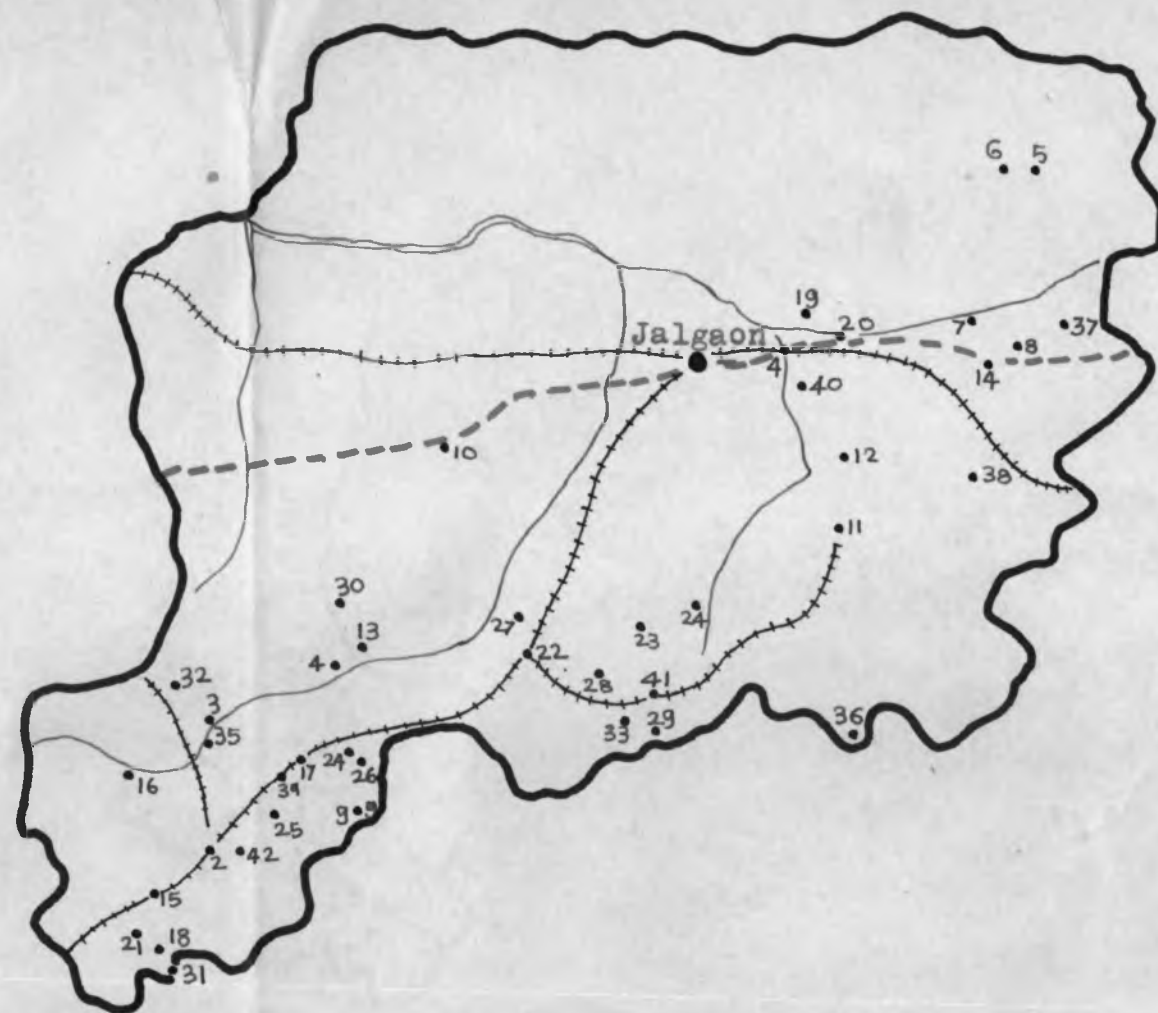
17 Khare, G.H., Seundaraka Nikumbhallasakti Kasare 6p.Pl. 20.66.

18 Indian Archaeology, a Review, 1954-55, p. 13.

19 Revised Lists, Vol. VIII, 54.

20 B.G. op.cit., p. 473.

21 Elliot H.M., The History of India, Vol. I, p. 356.



List of Places in the  
Jalgaon  
District

1 Bhusaval	15 Hirapur	29 Pimpalgaon
2 Chalisgaon	16 Kadhare	30 Pimparkhed
3 Bahal	17 Kasgaon	31 Pitalkhora
4 Bhadgaon	18 Kanhera fort	32 Pohari
5 Raver	19 Kandari	33 Rajuri
6 Bhokaridigar	20 Khatgaon	34 Sangameshvar
7 Changadev	21 Kokasvadi	35 Tekavade
8 Edalabad	22 Pachore	36 Toncapur
9 Dighi	23 Kurhade	37 Vadgaon
10 Brondol	24 Alohara	38 Vadgaon
11 Janner	25 Munkheda	39 Waghali
12 Garkhed	26 Nagardevale	40 Vaibhale
13 Gudhe	27 Nandre	41 Varkhedi
14 Hadrale	28 Nimbori	42 Vadi

## JALGAON

### Bahal

Bahal is ten miles to the north-east of Chalisgaon. At Bahal there is a temple of Devi. The temple has an inscription which records its foundation in Śaka 1144 (1222 A.D.) by Anantadev who was the chief astrologer of the Yadava King Singhana.<sup>1</sup> In the inscription, it is called the temple of Dvārajā or Bhavani, and even now, it is dedicated to the worship of Devi, but the goddess is now known as "Sārjā".<sup>2</sup> In addition now the excavations at Bahal, on the Girna river had established the chalcolithic nature of its earliest levels of the habitation mound existing there.

### Bhadgaon

Bhadgaon is on the banks of Girna, thirty-four miles south-east of Dhulia. The chief buildings of interest are a Mahadev temple and three temples of Vitthal in the main town, and one of Balaji in front of the village office.<sup>3</sup>

### Bhokri-Digar

Bhokri-Digar is two miles east of Raver, has a well preserved temple of Omkareshvar, with an inscription bearing

1 Naik, "Structural architecture of the Deccan" N.I.A. Vol. IX Nos. 7-12, p. 282.

2 Indian Archaeology, A Review, 1956-57, p. 17.

3 B.G. Vol. XII, p. 433.

the date Saka 1199 or 1277 A.D.<sup>4</sup>

#### Changdev

Changdev village is in Bhusaval taluka on the confluence of the rivers Purna and Tapti, about four miles northwest of Edlabad, has a well-preserved Hemadpanti temple of Changdev.<sup>5</sup> It is fifteen miles east of Bhusaval. At the entrance there are some inscriptions<sup>6</sup> but they are much effaced. The temple appears to have been dedicated to Vaishnav worship.<sup>7</sup> The temple belongs to the latter half of the twelfth century.

#### Chauthan

Chauthan is twelve miles east of Edlabad. There is a Hemadpanti temple.

#### Dighi

Dighi is ten miles to the south east of Nagardevle station on the Central Railway and six miles due east of Kajgaon station. There is a temple of Shiva. The temple belongs to the latter half of the twelfth century.<sup>8</sup>

4 Ibid., p. 435.

5 Ibid., p. 437.

6 Cousins H., Mediaeval Temples of the Dakhan, p. 32.

7 Ibid.

8 Naik, op.cit., p. 256.

### Erandol

Erandol is seventeen miles west of Jalgaon. This has been identified with Erandavalli mentioned in an inscription of the Rashtrakuta King Govinda III Śaka 732.<sup>9</sup> The most remarkable building is, in the centre of the town, Pandav's Wada,<sup>10</sup> a ruined stone mansion, belonging to the late medieval period.

### Garkhed

Garkhed is eleven miles south of Bhusaval, possesses the ruins of what had been a very fine temple of the Yadava style.<sup>11</sup> The temple is underground and is of Mahadev. The building is in ruins and the figures are so worn out as to be unintelligible.

### Gudhe

Gudhe is twenty miles to the north of Chalisgaon, on the banks of the Girna river. This has been identified with Gūdhasthala mentioned in an inscription of the Yadava King Ramadev Śaka 1211.<sup>12</sup> It has been mentioned in the list of villages in connection with the Unakeshvar temple.

9 Khare, "Copper Plate of Rashtrakuta Govind III", BISMO, 16/4, 27.

10 B.G., op.cit., p. 448.

11 Cousins, op.cit., p. 35.

12 Deshpande Y.K., "A Yadava Inscription in Marathi, Unakeshvar", BISMO, 9.1.20.



The population of the village is 2400, which includes several communities. The surname of the patil is Borse, others are Pawar, Jadhav, Bhokare and Sonanes. Among Mahars - More, Chambhars - Borse, Bhils - Sonawane, Shirsat and Wagh.

The village has changed its original habitation and there are Maruti, Mahadev, Vithoba and Bhavani Devi temples, but none of them is old. Other monuments are a Shiva-Head and several Linga and Nandi pieces.

#### Hartale

Hartale also called as Hadralla is four miles south-west of Edlabad. There are two Hemadpanti Mahadev temples.<sup>13</sup>

#### Hirapur

Hirapur is seven miles to the west of Chalisgaon, has a ruined Hemadpanti temple of Mahadev.

#### Kadhare

Kadhare is twelve miles to the north west of Chalisgaon. It is a deserted village, where a habitation mound once existed, however, it has been despoiled by the neighbouring villages for the whitish earth (pandhari) it contained.

The population at present is 75, which includes several communities. The surname of the patil is Bolnes, others are Gadri. Among Mahars - Bagul, and Bhils - Mali and Sonawane.

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13 Burgess J. and Cousins H., Revised Lists of antiquarian remains in the Bombay Presidency, Vol. VIII.60.



There is a newly built Maruti temple. The temple of Bhavani is a Hemadpanti temple, but in a ruined condition. Other monuments are a Nag-stone, and an image of Devi.

### Kajgaon

Kajgaon is thirteen miles to the east of Chalisgaon. It is a railway station. It is on the bank of the river Titur.

The population of the town is 3000 which includes several communities. The surname of the patil is Rajput, others are Phulmali, and Ladsakkewani. Among Mahars - Sonawane, and Kolis - Jadhav.

There are Maruti, Devi and Datta temples but none of them is old. In the village there is a ruined Gadhi.

### Kanheri Fort

It is eight miles to the south west of Chalisgaon. This has been identified with Kānhairī-khampapa mentioned in an inscription of the Yadava king Ramachandra Saka 1232.<sup>14</sup> It is to the west of the deserted village Patan.<sup>15</sup> It has lost its original name and people know it as Shingar Chavadi caves, the inscription refers to the reign of the King Ramachandra, who granted villages to his Minister Purushottama, for the formation of an agrahāra.

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14 Mirashi V.V., "Purushottampuri plates of Ramchandra, Saka 1232", E.I. Vol. 25.199.

15 Fergusson J. and Burgess J., The Cave Temples of India, p. 428.

Kandari

Kandari is two miles north east of Bhusaval, has a half-<sup>16</sup>ruined Hemadpanti temple of Mahadev.

Khatgaon

Khatgaon is three miles north of Jamner, has a ruined Hemadpanti temple of Mahadev, standing on rising ground in the middle of the village and built of very large square blocks of solid black stone.

○  
Kokaswadi

Kokaswadi is eight miles to the south of Chalisgaon near a small rivulet called as Dongari.

The population of the village is 300, which includes only Vanjari community. The surname of the patil is Rathod. Others are Chavan, Pawar, and Jadhav.

These people live in huts, which are apsidal on plan. (See photo No. 1 .Pl. XII ).

Kurhad Khurd

Kurhad-khurd is seven miles south-east of Maheji or Chinchkhed on the road from Pachora to Lohara, has an old Hemadpanti temple of Mahadev. It contains a linga and in a niche in the wall behind it is an image of a Devi. The temple belongs to the fourteenth century.<sup>17</sup>

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<sup>16</sup> Revised lists, p. 59.

<sup>17</sup> Naik, op.cit., p. 296.

### Lohara

Lohara is ten miles to the south-east of Maheji. Of the many interesting remains<sup>18</sup> of its former greatness, it has, about a mile and a half to the south, an old temple of Tapeshtar Mahadev. Now it is called as Lohar.

### ○ Munkhede

Munkhede is seven miles to the east of Chalisgaon, by the side of a small rivulet Utāvali. This village has been identified with Madhuvaṭikā mentioned in an inscription of the Yadava king Seuna Śaka 991.<sup>19</sup> The object of the inscription is to record the grant of two village Saṃgamī and Madhuvaṭikā to the temple of Siddheshvar at Vaghli where the inscription is recorded. The temple was built by a chief Govindraja of the Maurya clan, a feudatory of the Devagiri Yadava King Seunachandra II.

The village has two parts, one older and the other new, budruk and khurd. The population is 659 and 600 respectively. The surname of the patils is Sonawane. Others are Deore, Kumavat, Borse, Nikumbh, Pawar, Wable; among Mahars - More and Sonawane, Mangs - Shirsat, Chambhars - Jadhav, Bhils - Jadhav and Gaikwad, Kolis - Sonawane.

<sup>18</sup> B.G., Vol. XII, p. 455.

Cousins, op.cit., p. 35.

Naik, op.cit., p. 296.

<sup>19</sup> Kielhorn F., "Stone inscriptions at Vaghli in Khandesh, the Śaka year 991", E.I. 2.227.

There are Shiva and Maruti temples but they are not old. Other monuments are hero-stones and images of Vishnu, Ganapati, Shiva and broken pieces of linga. For Hero-stone see Pl. 11 Photo no. 1.

#### Nagardevle

Nagardevle is a large village about five miles east of Kajgaon station, has to the west, a ruined Hemadpanti temple of Mahadev.<sup>20</sup>

#### Nandre

Nandre is three miles south of Mahaji, has a Hemadpanti well.<sup>21</sup> It is not used now and is falling to ruins.

#### Nimbhori

Nimbhori is five miles to the south-east of Pachora, on the bank of the Indrayani river. This has been identified with Nimvasthali mentioned in an inscription of the Rashtrakuta King Govind III Śaka 732.<sup>22</sup> The donated village is Bahulāvāra, which is in Bahulā Viṣaya, and to the west of Bahulānadi, to a Brahmin of Nimvasthali, when the king was staying at Mayūrkhaṇḍī. The boundaries of the donated village are, to the east Bahulānadi, to the south Varagrāma,

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20 B.G., op.cit., p. 457.

21 Ibid.

22 Khare, op.cit.

to the west Rājaurāgrāma, and to the north Vārikheragrāma. The habitation of the village has changed.

There are two parts Khurd and Budruk of this village. The population of both the villages is together 560, which includes several communities. The surname of the patil is Chandane, others are Dhumal, Khaserao, Hawale, Nalavade and Hingale. Among Mahars - Sapkal; Mangs - Chavan and Vanjaris - Rathod.

The temples are newly built and pieces of linga and a nandi, a stone Ghana (see photo No. 1M.XXXIII) is seen and a big monolith as at Bhosari in Poona district, is at the gate. These are the sole objects of antiquarian interest.

### ○ Pachora

Pachora is thirty five miles to the east of Dhulia on the railway line. This city and the surrounding villages are identified with Bahulā viṣaya mentioned in an inscription of the Rashtrakuta King Govind III, Śaka 732.<sup>23</sup>

In the inscription there is a mention of the Bahulā-<sup>24</sup>nadi. This river flows from south-east to north-east and is in Pachora taluka.

The population of the city is nearly 22000 which includes several communities. The surname of the patil is Choudhari

23 Ibid.

24 Ibid.

and others are Deshmukh and Goradu. Among Mahars - Brahmane, Jadhav and More.

There are many temples in the city but only one of them, that of Pataleshvar in the river Hivara, is old.

### ○ Patan

Patan is a deserted village, ten miles south-west of Chalisgaon, at the entrance to one of the chief passes through the Satmala hills, is probably one of the oldest settlements in Khandesh.<sup>25</sup> It is spelt in the Gazetteers as Patna, but now it is known as Patan. Here are three important remains, some caves, a Mahadev temple and its surroundings and a Bhavani temple.

<sup>26</sup>  
The caves are Buddhist and are near the head of a narrow ravine to the south-east of the ruined village and consist of a chaitya cave and some viharas in a very ruinous condition. On the whole, it seems probable that the whole belong to the first century of the Christian era. So also on the west of the deserted village Patan is the hill fort of Kanher and on the west side of it, is a Brahmanical cave probably Vaishnava and locally known as Sringar Chavadi. This cave belongs to 7th or 8th century.

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25 B.G., op.cit., p. 463.

26 Fergusson J. and Burgess J., op.cit., p. 243.

The Mahadev temple or Maheshvar temple belongs to 12th century A.D.<sup>27</sup> By the side of the temple are the thickly scattered ruins which consists of temples, a tank, wells, mathas, stone-walls and lofty bastions.

The Bhavani temple is at the upper end of the valley, but it has been rebuilt from the material of an older temple. There is the inscription which fixes its date to be 13th century.<sup>28</sup>

The present village is seven miles from Chalisgaon to the south and has no remains. Other monuments are images of Nag-dev, Shiva and Vishnu. For Naga-devi, see Pl. II Photo no.2.

#### Pimpalgaon Budruk

It is ten miles south-east of Pachora, has a temple of Hari-Hareshvar standing at the junction of the Bahulā and Dabba streams about a mile south of the village. The temple belongs to the fourteenth century.<sup>29</sup>

#### Pimperkheda

This village is six miles to the north east of Bhadgaon on the Erandol Road has a ruined temple of Pareshvar Mahadev,<sup>30</sup> with a ruined reservoir.

27 Naik A.V., op.cit., p. 242.

28 Kielhorn F., "Patna inscription of the time of the Yadava Singhana and his feudatories Soideva and Hemadideva", E.I., 1.341.

29 Naik A.V., op.cit., p. 296.

30 B.G., Vol. xii, p. 466.



○  
Pitalkhora Caves

Just to the south of Chalisgaon at a distance of thirteen miles, there are caves Buddhist and Brahmanical, some of which belong to 250 B.C. to 200 B.C.<sup>31</sup>

○  
Pohree

Pohree known as Pohare is fourteen miles to the north of Chalisgaon on the bank of Narali river. This has been identified with Pokhari mentioned in an inscription of the Yadava King Ramadeva Saka 1199.<sup>33</sup> This identification does not seem to be correct as all the places mentioned in the grant are in Bhir District and on the bank of Godavari river, i.e. at a great distance from this village.

The population of the village is 2471, which includes several communities. The surname of the patil is Suryavamshi and others are Sonavane, Ahirrao and Jadhav. Among Mahars - More and Pagare, Chambhars - Deore, Sonavane, Bhils - Wagh, Sonavane, Kolis - Sonavane.

There are Maruti, Shiva, and Vitthal temples. Of these the Shiva temple is an old one. Other monuments are Samadhis, images of Ganapati, and pieces of Linga and Nandi.

31 Fergusson and Burgess, op.cit., p.

32 Deshpande M.N., Ancient India No. 15.

33 Mirashi, op.cit.

○  
Rajuri

Rajuri is ten miles to the south east of Pachora, by the side of river Utawali-Bāvali. This has been identified with Rājaurā mentioned in an inscription of the Rashtrakuta King Govind III Śaka 732.<sup>34</sup> It is one of the boundary village that are to the west of the donated village. There is a mound in Khurd Rajuri.

The population of the village is 217 (both included). The surname of the patil of the village is Sable, Borase, Khairnar and Loni. Among Mahars - Kamale, Bhils - Sonawane. The people belong to the Bhil and Gopal castes.

There are Maruti, Mari-Aie and Pir temples, but none of them is old. Other monuments are pieces of a linga and a nandi. To the west of the village there is a plinth of a Shiva temple built in bricks. It is not decorated, but the size of the bricks is quite large i.e. 16" x 10" x 3", however, no ruins worth recording now remain.

Ravad-Chincholi

Ravad Chincholi is twelve miles to the south of Bhusaval<sup>35</sup> and has a well preserved Hemadpanti temple of Mahadev.

Sangameshvar

Sangameshvar is fifteen miles to the north east of

<sup>34</sup> Khare, op.cit.

<sup>35</sup> E.G., Vol. XII, 468 and Revised Lists.

Chalisingaon, near the junction of the two streams, perched upon the high bank, is the old temple of Mahadev.<sup>36</sup> There is some evidence pointing to the original dedication of the temple to Surya. It is possible that the original deity worshipped was Surya. The temple belongs to the latter half<sup>37</sup> of the twelfth century.

#### Tekwada

Tekawada is to the north of Chalisingaon on the bank of Girna where excavations are carried out and the results are<sup>38</sup> in quite similar to those from Bahal excavations.

#### Tondapur

Tondapur is a village in Jamner sub-division at the foot of the Satmala range, ten miles from Ajanta, contains the remains of a fine old fort, and an old black stone<sup>39</sup> Hemadpanti pond.

#### Vadgaon

Vadgaon is ten miles to the east of Edlabad and has a<sup>40</sup> Hemadpanti temple of Mahadev.

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36 Cousens H., Mediaeval Temples of the Dakhan, pp. 31-32.

37 Naik, op.cit., p. 257.

38 Indian Archaeology - A Review.

39 B.G., Vol. XII, p. 477.

40 Revised Lists. 60

### Vadgaon Amba

It is five miles from Varkheda, has a ruined stone Hemadpanti temple of Mahadev and a well of the same period.

### Vaghli

Vaghli is seven miles to the north-east of Chalisgaon, on the left bank of Titur. Here is a temple of Krishna, which was originally dedicated to Shiva under the name of Siddheshanath or Siddheshvar.

It is according to the inscription built in Śaka 991.<sup>41</sup>  
Besides the temple there are the ruins of a step-well<sup>42</sup> built of huge blocks of stone. This well is also referred in the record.

The population of the village is 5000, which includes several communities. The surname of the patil is Sonawane; others are Bhangale and Bhole; among Mahars - Jadhav, Ahire; Mangs - Shirsat, Bhils - Gaikwad; Kolis - Bhavaskar; Chambhars - Ahire; Dhangars - Bosre and Hadpe.

### Vaibhale

Vaibhale is six miles south of Bhusawal, has a well<sup>43</sup> preserved Hemadpanti temple of Mahadev.

### Verkhedi

Verkhedi is seven miles to the east of Pachora, near

<sup>41</sup> Kielhorn F., op.cit.

<sup>42</sup> Cousens H., op.cit., p. 30.

<sup>43</sup> B.G., op.cit., p. 478.

the river Bahula. There are Khurd and Budruk villages of which Khurd has been completely evacuated and is in ruins. This has been identified with Vārikhera mentioned in an inscription of the Rashtrakuta King Govind III Śaka 732.<sup>44</sup> It is to the north of the granted village Bahulāvāra grāma.

The population of the village is 1360 which includes several communities. The surname of the patil is Loni. Others are Valde, and Jainas - Vispute. Among Mahars - Survade, Baviskar, and Mahajan. Mangs - Alhate, Chambhars - Wankhede, Gavahle; Kolis - Sonawane.

There are Rama, Maruti, and Bahiroba temples, but none of them is old. Khurd Verkhedi is deserted and remains of debris of mud and stone are lying.

#### ○ Wakadi

Wakadi is three and half miles to the east of Chalisgaon.

The population of the village is 800 which includes several communities. The surname of the patil is Nikam. Others are Suryavamshi, Sonawane and Wagh. Among Mahars - Ahire, More, Mangs - Shirsat, Bhils - Gaikwad, Kolis - Sonawane and Dhangars - Suryavamshi.

There are Maruti, Mhasoba and Mari-Aie temples, but none of them is old. The monuments are pieces of Linga and Nandi. Images of Vishnu, Jaina-Tirthankars, and Samadhis. There is also a hero-stone in a fragmentary condition.

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44 Khare, op.cit., BISMQ 16.4.27.



List of Places in the  
Kolhapur  
District

- |                |                 |                  |
|----------------|-----------------|------------------|
| 1 Alte         | 10 Herle        | 19 Mudshingi     |
| 2 Bamni        | 11 Jyotiba Hill | 20 Narande       |
| 3 Bahubali     | 12 Kabnur       | 21 Panhala       |
| 4 Gaganbavada  | 13 Kini         | 22 Pandavdara    |
| 5 Bhadole      | 14 Kodoli       | 23 Panhala Caves |
| 6 Bhendavade   | 15 Khochi       | 24 Rukdi         |
| 7 Bid          | 16 Khidrapur    | 25 Sajani        |
| 8 Chokak       | 17 Latavade     | 26 Vadgaon       |
| 9 Hatkanangale | 18 Mangaon      | 27 Velvati Fort  |



1



Munkhede

ANTIQUITIES  
FROM  
JALGAON  
DISTRICT

2



Patan



KOLHAPUR

○

Alate

It is fifteen miles to the south-west of Kolhapur. The village is inhabited on the slope of the Rāmaling hills, a part of Sahyadri. Three rivulets surround the village. The original habitation has been shifted to the south. This place has been mentioned in various inscriptions of the Badami Chalukyas, Pulakesi I Śaka 411, Rashtrakutas of Malkhed Akalvarṣa Śaka and Kalyani Chalukyas, Vikrama V Śaka 930 respectively, as follows : Ālaktakanagara, Ālatage 700, and Ālatage 700 respectively.

The population of the village is 5200. Half of the population is that of Jainas. The surname of the patil is Desai. Other Jainas are Bhommanna, Majalekar, Youganna, Shiwana, Sankanna. Among Mahars - Kamble and Suryavanshi, Mangs - Patole and Misal; Dhors - Katke; Chambhars - Pandav. Among Marathas - Mane, Kande; Todhar, Jagtap and Ingavale; Brahmins - Gabale and Kale. Majority of the villagers are agriculturists.

There are eight temples. They are dedicated to Maruti, Ramalinga (Shiva), Gaja-Lakshmi called as Bhawkai, Pir, Shiva, Narsoba, Ekaviradevi, and Alamprabhu (Masjid). All

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1 Fleet J.F., "Sanskrit and old Canarese inscriptions", I.A. 7.211 and Kundangar K.G. "Kolhapur copper plate grant of Akālavarṣadeva", J.B.B.R.A.S.(NS) 10.21 and Bhandarkar D.R., "Alas plates of the Yuvaraja Govind II Śaka Samvat 692", E.I. 6.209.

these are recently built except the Ramaling temple. The Ramaling is on the top of a hill, a small cave having cut in rock. It is called as Saptarshi by the people. It has stone pillars of the Yadava order. Among loose sculptures there are three hero-stones, Nag stones and Nandi lying in the premises of Ramaling temple. A Gaja-Lakshmi image is here, which is placed in a small temple, now in a ruined condition. There is a Vishnu image of antiquarian interest. Both these objects are described in Chapter III.

The village was situated in the country of Kuhundī,<sup>2</sup> wherein a shrine<sup>2</sup> of Jindndra which was supposed to be the ornament of the three worlds. The village was then overflowing with wealth and grain. The shrine mentioned is not in existence now.

#### Bamni

Bamni is twelve miles to the south of Kolhapur. Here is a Jaina temple dated Śaka 1073.<sup>3</sup>

#### ○<sup>4</sup> Bahubali

Bahubali is a small hill near Alate, where Jaina temples were built.

2 Ibid.

3 Burgess J. and Consens H., Revised Lists of antiquarian remains in the Bombay Presidency, Vol. VIII, p. 287.

4 See Chapter III.

5

Bavda

Bavda, one of the fifteen forts built by Bhoja Raja of Panhala (1178-1209) lies thirty-six miles to the south-west of Kolhapur, on a peak of Sahyadris. It is ascribed to Bhoja son of Marasimha Śilahāra.

○

Bhadole

Bhadole is fifteen miles to the north-east of Kolhapur to the south of Warna river. Bhadole was the headquarters of twelve villages called as Badhamāle twelve. From this group of twelve, Laṭṭivāda, now identified with Latavade, was one of the donated village mentioned in an inscription of the Badami Chalukya king Pulakesi, Śaka 460.<sup>6</sup>

The population of the village is 3817 which includes a small wadi, named Khotwadi. The majority are Marathas. The surname of the patil is Pawar. Others are Mane, Jadhav, Bhosale, Khuperkar. Among Lingayats Sutar and Jangam. Among Mahars Kamble, Dhanawade, Chopade, Gholap; Mangs - Awaghade; Chambhars - Chavan; Dhangars - Mane; Ramoshis - Naik. All the villagers are agriculturists.

There are four temples dedicated to Shiva, Maruti, Mhasoba, Biroba, but they are recently built. There is a Gaja-Lakshmi stele, Nag stones, hero-stones and a Deepamala in front of the Shiva temple. For Gaja-lakshmi stele, see, Pl. III Photo no. 1.

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5 B.G. XXIV and Revised Lists, p. 285.

6 Fleet, op.cit.



### Bhendavade

Bhendavade is fifteen miles to the north-east of Kolhapur, on the southern bank of the river Warana. Just near the village is a hill called as Sidoba.

The population of the village is 1742. The surname of the patil is Mane. Others are Bhise, Pawar, Mane, Nikam. Among Lingayats - Jangam; Jainas - Desai and Patil. Among Mahars - Kamble, Mangs - Hegade, Londhe, Waghmare; Chambhars - Kamalakar, Dhangars - Narute, Bhise, Edake. All the villagers are agriculturists.

There are temples dedicated to Maruti, Munjoba, Lakshmi and Shiva. Of these the Shiva temple is called as Malleshvar and from its style it belongs to the 14th century. There are two hero-stones, a Jaina image, and pieces of Nandi and linga. For Hero-stone, see, Pl. III Photo no. 2.

7

### Bid

Bid is an old village, lies on the Panchaganga river, about nine miles to the south-west of Kolhapur. Round the village are many ruins, such as columns with mouldings and much scroll work. They belong to thirteenth century. Bid is said to have once been the capital of an old chiefship which included Kolhapur and Panhala. Small ancient gold coins are sometimes found near the old mud fort.



### Chokak

Chokak is nine and half miles to the east of Kolhapur on Kolhapur-Miraj road. This has been identified with Coke, mentioned in an inscription of the Rashtrakuta king Akalvarsha of Malkhed. Chokak is to the north-west of the donated village Rikkati.

The population of the village is 1233. The patil is Jaina by caste, and the surnames of Jainas are Almane, Sangave, Bhuskute, Deshinge, Sadalge. Among Marathas - Kadam, Khade, Mane, Savant, Jadhav, Karande, Dhere; Malage, Halchavade. Among Mahars - Shinde, Mane, Kamble. Among - Mangs - Shinde; Chambhars - Shinde. All the villagers are agriculturists.

There are in all five temples dedicated to Narsoba, Jakubai, Maruti, Mahadev, and a Jaina Basti, but none of them is old. Among other monuments there is an image of Sthala-Pandhari. The image is carved in a square stone 1 1/2' x 1 1/2' having two pillars to the two sides. The face of the Devi is damaged. It is worn out. It has a special importance that people think that, she is the goddess of Pandhari (See Photo No. 3. Pl. 111 ). Naga stone - It is single, vertical, but wavy and single hooded. It is 2' x 10" x 6". It is in the Maruti temple.



### Hatkanangale

Hatkanangale is fifteen miles to the east of Kolhapur. This has been identified with Pantiganage mentioned in an

inscription of the Badami Chalukya King Pulakesi, Śaka  
 410.<sup>9</sup> The various gifts of lands and villages given to a  
 shrine of Jinendra from Alaktaka and which is in the country  
 of Kuhundi, Pantiganage is to the south-west of Alaktaka.

The population of the village is 3914. The surname  
 of the patil is Mane and he is Lingayat by caste. Among  
 Marathas - More, Khot, Pawar, Kale and Koli, among Mahars -  
 Kamble; Mangs - Chougule; Jainas - Chougule. Dhangars -  
 Chougule. The Jainas speak Kannada.

There are five Hindu temples. They are Maruti, Nar-  
 soba, Biroba, Vitthal and Mahadev and a Muslim Hajara Pir.  
 All the temples are newly built. There is a Jaina Basti.  
 In this district at many places Jaina Bastis are seen. They  
 are temples dedicated to Mahavir. Various small images are  
 kept in front of the main image. Other monuments are hero-  
 stones, naga-stones and a Gaja-lakshmi stele. A peculiar  
 hero-stone is seen here. It is carved on one face, but it  
 is divided vertically and thus two independent sculptures  
 are carved. Devi is at the top of the panel. There is also  
 a Sati-stone.

### ○ Herle

Herle is eight miles on Miraj-Kolhapur road on the  
 right hand of the same. It is to the north-east of Kolhapur.

This has been identified with Yerurage, mentioned in an inscription of the Rashtrakuta King Akalavarsadeva of Malkhed.<sup>10</sup> The villages mentioned in the inscription showing the boundaries of the donated village Rikkati, Yerurage is mentioned to the north-west at a distance of two miles. The present identification is correct. Herle has a Shilahara inscription on a stone in old Kanarese characters dated Saka 1040<sup>11</sup> (A.D. 1118) making a grant to a Jaina temple.

The population of the village is 4662. The surname of the patil is Chougule, and he is a Lingayat by caste. Among Marathas - Mane, Shinde, Bhosale, Mohite, Gaikwad; Jains - Chougule, Patil and Magdum. Among Mahars - Chougule, Kamble, Khabade, Kurane; Mangs - Dhule, Lokhande; Chambhars - Jadhav; Dhangars - Harale and Kolekar. There are many agriculturists and mill workers.

There are nearly ten Hindu and Muslim temples but none of them is old. Only one temple known as Bhairavanath temple which is Hemadpanti and belongs to the 12th century (See photo No. 2. Pl. Xii). There are hero stones and nag stones. On one hero stone in the lowest panel, a man fighting with the tiger is carved.

#### <sup>12</sup> Jyotiba's hill

This hill lies about nine miles to the north-west of

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<sup>10</sup> Kundangar, op.cit.

<sup>11</sup> B.G. Vol. XXIV, p. 208.

<sup>12</sup> B.G. Vol. XXIV, p. 299.



Kolhapur. From very old times this hill has been considered specially sacred. On the top of the hill, in the middle of the village is a group of temples, the three best of which are dedicated to Jyotiba under the names of Kedarling, Kedareshvar, Kedarnath<sup>13</sup> and a Ramalinga temple. The place rose to great prominence during the later Maratha period when the Shindes of Gwalior renovated the shrines considerably.

### ○ Kabnur

Kabnur is sixteen miles to the east of Kolhapur. The village is situated on the back of Ramalinga hill. River Warana flows at a distance of two miles from the village.

This has been identified with Mangali mentioned in an inscription of the Badami Chalukya King Pulakesi Śaka 410.<sup>14</sup> The various gifts of lands and villages given to a shrine of Jinendra from Alaktaka and which is in the country of Kuhundi, Mangali is mentioned to the west of Alaktaka i.e. Alate. The village was surrounded by a wall having gates, the remains of which can be seen.

The population of the village is 2616. The surname of the patil is Patil; others are Jadhav, Yadava, Ingawale, Chavan. Among Mahars - Kamble; Mangs - Awale, Gaware; Chambhars - Chavan; Dhangars - Shingade. All the villagers are agriculturists.

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<sup>13</sup> Revised Lists, p. 285.

<sup>14</sup> Fleet, op.cit.

There are temples dedicated to Shiva, Maruti, Vithoba, Narsoba and a Jaina Basti. None of them is old. Other monuments are hero-stones, Sati-stones (See Chapter III), nag-stones. Gaja-Lakshami. The peculiarity of this image is Lakshami is seated in a different way and not on lotus. There is a Jaina image (See Photo No. 4, Pl. XXIII, Chapter III).

### ○ Kolhapur

Kolhapur also known as Karvirnagar, is the place whose antiquity goes back to the Satavahana period; Epigraphic evidence is fully corroborated by the results of the excavations on the Brahmagiri mound which practically forms the heart of the modern city.<sup>15</sup> This place is supposed to have been the headquarters of the Vilivayakura, a feudatory of the Satavahanas. During later years the Silaharas had made Kolhapur their capital. However, the city enjoys its great fame neither because of its antiquity nor because of its association with several royal dynasties. It is the presence at this place of the great goddess Mahalakshmi that accounts for its popularity and fame.<sup>16</sup> Kolhapur is known in the legends as Dakshin Kashi, and is supposed to be one of the three and a half 'Pithas' of the Devi, the others being Mahur, Tuljapur and Saptashringi. The present temple can be stylistically assigned to the 10th century A.D., although

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<sup>15</sup> Sankalia and Dixit, Excavations at Brahmagiri (Kolhapur).

<sup>16</sup> Khare G.H., Maharashtrachi Char Daivate.

its form is greatly modified by restorations and renovations during the Maratha period.

Thus in a nutshell, it can be said, that this headquarters of the district of the same name has enjoyed a preeminence in the cultural and political life of the region for the last two thousand years. The monuments and other antiquarian remains have been recorded and discussed fully by other students and hence a repetition is avoided.

### ○ Kini

Kini is fourteen and half miles to the north of Kolhapur. This has been mentioned as Kinayige, in an inscription of the Badami Chalukya king Pulakesi, <sup>17</sup> Saka 410. The various gifts of lands and villages given to a shrine of Jinendra from Alaktaka and which is in the country of Kuhundi, Kinayige is to the east of Alaktaka. This fixes the boundary of the donated villages perfectly.

The population of the village is 3200. The surname of the patil is Patil and he is a Jaina by caste. Among Marathas - Mane, Jadhav, More, Chatge, Chavan. Among Mahars - Dhanawade, Kesade, Shinge, Kurane; Mangs - Samudre; Chambhars - Doifode, Jadhav; Ramoshis - Naik, Dhangars - Bandger. Jains - Patil, Chougule, Magdum; Lingayats - Parit, Mali, Sutar. The villagers are agriculturists and some of them do tobacco business.

There are temples dedicated to Maruti, Mahadev, Lakshami,

and a Jaina Basti but none of them is old. There is one more Shiva temple which from its plan, construction and remains, belongs to the 12th century. There are hero stones, one of which is carved on four sides. The village was once surrounded by a stone and mud wall. At one of its gates there are monolithic stones as at Bhosari, district Poona.

#### Kodoli

Kodoli village is in Varna valley, lies about fourteen miles to the north of Kolhapur, and a mile and a half from the river. The chief temple, which is dedicated to Dattatraya, belongs to the 14th century.

#### Khochi

Khochi is eighteen miles to the north-east of Kolhapur on the bank of the river Varna.

The population of the village is 2485. The surname of the patil is Shinde. Others are Mangare, Hude, Nalavade, Chougule, Babar, Ingale, Mane, Chavan and Wagh Damode. Among Mahars - Kurane, Kamble, Dhale, Shinge; Chambhars - Bamne. Jains - Magdum, Madke; Lingayats - Chougule, Mali. The villagers are agriculturists.

There are temples dedicated to Bahiroba, Mahadev, Maruti, Vitthal, Yellama and a Jaina Basti. None of them is old. Other monument is Gaja-Lakshmi stele. These steles

are worshipped and these images are of the same type as at Alate in the same district. There are nag stones, and three hero-stones lying near the Shiva temple.

#### Khidrapur

<sup>19</sup> Khidrapur is thirty miles to the east of Kolhapur. Here is a temple of Kopeshvar on the style of the great temple of Devi at Kolhapur and at Yevat in Poona district.

This temple occupies the site of an older one, for fragments and pillars of genuine old Chalukya shrine lie about and some are also built into one gateway.

#### Latavade

Latavade is to north-east of Kolhapur at a distance of fourteen miles. This has been identified with Lattivada mentioned in an inscription of the Badami Chalukya king Pulakesi, Śaka 411.<sup>20</sup> The donated villages are Ruvika from Kumbayija twelve, Sāmarivāḍa, Laṭṭivāḍa from Badham<sup>2</sup> twelve and the fourth is Pellidaka from Śripura twelve. All these villages and lands were given to a shrine of Jinendra, which was supposed to be the ornament of the three worlds. All these were donated to the temple in the village Alaktaka, in the country of Kuhunḍi. All these places are around Alate in the same district.

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<sup>19</sup> Revised Lists, p. 286.  
<sup>20</sup> Fleet, op.cit.

The population of the village is 2219. The surname of of the patil is Nalavade; others are Chougule, Suryavamshi, Kognule, Lokhande and Shirke and Gawade. Jains - Desai. Lingayat - Mali, Jangam. Among Mahars - Kamble. Mangs - Waghmare, Chambhars - Nirmale and Dhangars - Gawade. Kolis - Suryavamshi.

There are temples dedicated to Narhari, Maruti, Birdev, Vithoba, but none of them is old. Other monuments are hero-stones, nag stones, linga and nandi, and a Gaja-Lakshami stele. There is a deepamal, which seems to be ancient. The Deepamal at this place is of the same type as was seen at Mendhavane, district Ahmednagar.

### ○ Mangaon

Mangaon is twelve and half miles from Kolhapur to the east. This has been identified with Pandarangavalli, mentioned in an inscription of the Badami Chalukya King Pulkeshi, <sup>21</sup> Saka 410. This is also identified with Maligrāma <sup>22</sup> mentioned in an inscription of the Rashtrakuta king Akalvarsha. It is to the south east of the donated village Hikkati at a distance of five miles which fixes the boundary of the donated village.

The population of the village is 4142. The Jainas form a large majority of the population. The surname of the

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21 Fleet, op.cit.

22 Kundangar, op.cit.

patil is Patil. Others are Chorpade, Tandale, Mane, Jagdale. Among Mahars - Shinde, Kamble, Chavan, Mane; Mangs - Biraje; Chambhars - Rajmane; Dhangars - Joag; Jains - Patil, Magdum, Chougule, Demmanna; Lingayats - Shete, Mahajan. The villagers are agriculturists.

There are temples dedicated to Shiva, Maruti, Gardoba, Vithoba, Biroba and Narsoba, but none of them is old. As the village is newly rebuilt, there are no monuments left. Only there is a hero-stone placed in the Gardoba temple which is worshipped (Photo No. 4). It shows how people preserve their monuments.

### ○ Mudsingi

Mudsingi is ten and half miles to the north-east of Kolhapur. This has been identified with Mundasage, mentioned in an inscription of the Rashtrakuta King Akalavarsa of Malkhed.<sup>23</sup> It is, one of the villages that are mentioned around the donated village Rikkaṭi - two miles north of it. This fixes its location. It is situated near a hill called as Alamprabho hill.

The population of the village is 1054. The surname of the patil is Shinde, others are Yadava, Pawar, Kharshe. Among Mahars - Kamble, Chougule; Muslims - Pendhari; Mangs - Shinde; Lingayats - Chougule; Chambhars - Shinde. Many villagers are agriculturists.

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23 Ibid.



There are temples dedicated to Maruti, Shiva, Narhari, but none of them is old. There was a wall surrounding the village, built in stone and bricks, in mud.

### ○ Narande

Narande is twenty miles to the north-east of Kolhapur. This has been identified with Narindaka mentioned in an inscription of the Badami Chalukya King Pulakesi, Śaka 410.<sup>24</sup> The various gifts of lands and villages given to the shrine of Jinendra from Alakataka and which is in the country of Kuhundi, Narindaka is to the south west of Alakataka. This fixes the boundary of the donated villages.

The population of the village is 2483. The surname of the patil is Gurav and is Lingayat. Others are Bhandari, Gidde, Gulmudde. Among Mahars - Kurne, Kamble; Mangs - Bhore, Sarvaghode, Ghatge, Maje and Bansode; Chambhars - Shete; Dhangars - Anushe.

There are Biroba and Narsoba temples, which are newly built. The main temple is of Naganath, and people worship only Nag. There is a Gaja-lakshami stele.

### Panhala fort

It is twelve miles to the north-west of Kolhapur. It

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24 Fleet, op.cit.

contains a number of antiquities. The fort is ascribed to the Shilahara Bhoja Raja of the 11th century. There is cave<sup>25</sup> of Parashurama Rishi near the east end of the fort.

#### Pandava Dara

It is six miles to the west of Panhala. At the head of a narrow ravine is a group of about half a dozen caves, apparently of the same plain type as the Sirval, Kuda and<sup>26</sup> other Southern Buddhist excavations.

#### Panhala Caves

They are near Jyotiba's hill, and consist of a large one about 34 feet square with 14 pillars. Outside are several rooms or cells. To the left is a very irregular Chaitya cave 31 feet deep and 16 1/2 feet wide in front, with the<sup>27</sup> remains of Chaitya.

#### Rukdi

Rukdi is fifteen miles to the east of Kolhapur on Miraj road. This has been identified with Rikkaṭi, mentioned in an inscription of the Rashtrakuta King Akalavarsadeva of<sup>28</sup> Malkhed. This is the donated village whose boundaries are

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25 Revised Lists, p. 285.

26 Ibid.

27 Ibid.

28 Kundangar, op.cit.

as follows : East Sājani; south east Māligrāma; South Kodavali; West Cincatāṭa; North-west Coke; North-west Yerurge 2 miles; North at a distance of two miles Mundasage. All these places are included in Alatage 700, which is seventeen miles north-east of Kolhapur. There is a tank near the village. All these places are identified and visited by the author except Kodoli.

The population of the village is 5371. The surname of the patil is Patil, and he is a Muhammedan. The other is a Jain patil. Among Marathas - Mane, Bhosale, Jadhav, Aparadh; Among Mahars - Kamble, Lokhande; Mangs - Lokhande, Londhe; Chambhars - Kamble. The villagers are agriculturists.

There are temples of Maruti, Vithoba, Bhaikai, Shiva and a Jaina Basti; but none of them is old. There are two Muslim monuments; they are a Pir and a mosque. Other monuments are two nag stones and pieces of Nandi. There is a Gajalakshami stele.

### ○ Sajani

Sajani is thirteen miles to the east of Kolhapur, on Ichalkaranji road. This has been identified with Sirigrāma mentioned in an inscription of the Rashtrakuta King Akalavarśadeva of Malkhed.<sup>29</sup> It is situated at a distance of three

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29 Kundangar, op. cit.

miles to the east of the donated village Rikkati, now identified with as Rukadi. Thus, Sajani fixes the boundary of the village Rukadi. Once the village was surrounded by a wall.

The population of the village is 1722. The surname of the patil is Patil, and among Marathas - Latkar, Yadava, Jadhav, Sadalage; Others, Mahars - Kamble; Mangs - Awale; Chambhars - Kamalakar, Kolis - Waghmare; Jains - Chougule, Herwade; Lingayats - Shete, Wani. The villagers are agriculturists.

There are temples dedicated to Maruti, Lakshmi, Bhavkai, Narsoba, Shiva and a Jaina basti; but none of them is old. There are pieces of nandi lying and a naga stone. It is carved in deep relief having a vertical image, single and having one hood. It is 2' x 10" x 6".

### Vadgaon

It is twenty one miles north of Kolhapur, near Warana river. It is near Sidoba hill.

The population of the village is 1440. The surname of the patil is Jadhav. Others are Chougule, Jadhav, Kumbhar; Among, Mahars - Kamble, Chambhars - Shete, Jains - Madke, Herle; Lingayats - Mali, Parit.

There are temples dedicated to Rama, Maruti, Ambabai, Jyotiba, Biroba but none of them is old. Other monuments are, a Gaja-lakshami stele near Rama Mandir, a hero stone near Maruti mandir and pieces of nandi and linga at three places.

There is a stone sculpture which was used by washermen.

(See Chapter III)

#### Yelvatti Fort

It lies about seven miles north-west of Shirhatti. There is a temple of Gundeshvar on the door of which is a stone tablet which says that the King Chalukya Vikram Chakravarti Tribhuvan Mala Vir Rongidev granted an inam of six mars of land to the God Gundeshvar. Śaka 1073, A.D. 1151. This Chalukya Vikram Chakravarti is said to have married a daughter named Malaldevi of Rayanna Shanbhag, a hereditary village officer of Yelvatti.

ANTIQUITIES FROM  
KOLHAPUR DISTRICT

1



Bhadale

2



Bhendavade

3



Chokak

4



Mangaon



NASIK DISTRICT



N A S I K

○

Ambe

Ambe is twenty-five miles to the north of Nasik on the road to Kalvan, on the bank of Unanda river. This has been identified with Amva(mba)ka (Ambaka) grāma mentioned in an inscription of the Rashtrakuta King Govinda III, Śaka 730.<sup>1</sup>

This is the village donated by the king, when he was halting at Mayūrkhāṇḍī. This village is included in Vaṭa-nagara Viṣaya i.e. Vani, belonging to the Nāsik Deśa. The boundaries of the village are on the east the village of Vādavura grāma, on the south the village of Vārikheḍa grāma, on the west the village of Pallitavada grāma, and the river Pulindā nadī, and on the north the village of Padmanāla grāma.

The population of the village is 1150, which includes several communities. The surname of the patil is Vadaje. Others are Gaikwad, Matere, Soundare, Ubale and Palkhede. Among Mahars - Gangurde; Chambhars - Vetā and Suryavamshi; Kolis - Page, Dhule and Gaware; Vanjaris - Shinde.

There are two temples dedicated to Maruti and Shiva, but they are new.

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1 Fleet J.F., "Sanskrit and old Kanarese inscriptions",  
I.A. 11.159.

Ambegaon

<sup>2</sup>  
Ambegaon is thirteen miles to the west of Dindori, has a Hemadpanti temple of Mahadev forty feet by thirty-six feet, the roof and portions of the walls have fallen, but they are richly covered with sculptures.

Anjaneri

The village of Anjaneri is situated on the eastern slope of Anjani hill, about fourteen miles west of Nasik. Just below the village, in the plain, scattered over an area of about half a square mile, there have been innumerable small shrines.<sup>3</sup> On one of the temples with Jaina figures there is a Sanskrit inscription<sup>4</sup> dated 1140, recording the grant of the income of some shops to the Jaina temple by a vani minister of the Yadava ruler Seundev III. The shrines have been dedicated to various deities, the more important being Jaina, two Vaishnava and the rest Shaiva. These temples belong to first half of the 12th century, as can be seen from their style.<sup>5</sup>

Ankai-Tankai

Ankai and Tankai hills are to the east of Nasik and

<sup>2</sup> B.G., Vol. XVI, p. 416.

<sup>3</sup> Cousen H., Mediaeval temples of the Dakhan, p. 43.

<sup>4</sup> Wilson J., Journal of the Bombay Branch of Royal Asiatic Society III (1850).

<sup>5</sup> Naik, A.V., "Structural Architecture of the Deccan", N.I.A., Vol. IX, Nos. 7-12, p. 232.

twelve miles south-east of Chandvad. The western hill is called Ankai and is crowned by the ruins of what had been a very strong Maratha hill-fort within the area of which are some Brahmanical caves. To the north-east of it is the Tankai hill, on the south face of this hill, is a group of Jaina caves. Below them is the now almost deserted village Ankai. The caves at Ankai are Brahmanical and belong to 10th or 11th century. Seven caves from the same place are Jaina and from the inscription on one of them, it is understood<sup>6</sup> that they belong to the eleventh or twelfth century.

#### Bhojapur

<sup>7</sup>  
Bhojapur is ten miles south of Sinnar, and has a temple of Khandoba cut in the rock in the hill fort.

#### ○ Chambhar-lena.

<sup>8</sup>  
The Chambhar-lena hill lies a few miles north-west from Nasik, and contains a few excavations. They are Jaina - late work of the 11th or 12th century, or it may be even later, cut in a coarse porous rock.

#### Chandvad

Chandvad is on the Agra Road, forty miles north-east of Nasik. To the south-west of the town immediately outside

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6 Fergusson J. and Burgess J. The cave temples of India, pp. 480, 508.

7 Burgess J. and Cousen H., Revised lists, Vol.VIII,p.51.

8 Fergusson J and Burgess J., op.cit., 493.

the gateway is a Hemadpanti temple and a well.<sup>9</sup> To the north-east of the town is a temple of Renukadevi, cut in the rocky side of the Rahud pass. To the west of the fort and east of the town, is a rock-cut temple in the form of a deep apse. It has Jaina sculptures, and is now dedicated to Kalika Devi. The temple of Renuka Devi is a modern building but in the courtyard, there are two wooden images,<sup>10</sup> worshipped under the names of Kharujali and Mahamari. An examination of them shows that they are Roman Catholic images, probably taken from some old ruined church in about Salsette.<sup>11</sup> The Hemadpanti temple belongs to the 14th century.

#### Chousale

<sup>12</sup> Chousale is eight miles north-west of Vani, and there is a group of unusually large memorial stones.

#### ○ Chincholi

Chincholi is eleven miles south-east of Nasik on the Godamba River. This place has been identified with Cinculigrāma mentioned in an inscription of the Yadava King Seunacandra of Śaka 991.<sup>13</sup> The inscription records the grant of this Cinculigrāma and said to be one of the twelve villages in the

9 B.G. Vol. XVI, p. 430.

10 Cousen H., op.cit., p. 49.

11 Naik A.V., op.cit., p. 296.

12 B.G. Vol. XVI, p. 662.

13 Pandit Bhagwanlal Indraji, "A new Yadava dynasty, Passein Cp. Pl.", I.A. 12.120.

Sinhi division. Its boundaries have been defined rather elaborately in the grant, as follows :

East : Slope of a hill; South-east a stream flowing northwards; South : Cincālā pond, Southwest hills; Northwest nil; North-hills taking their name from the Sindhi village; North-east the Nigudiyālā pond of the Mahuya village and Sevai. The village has changed the original habitation and has moved northwards.

The population of the village is 987, which includes several communities. The name of the patil is Sanap, who is Vanjari by caste. Others are Nawale, Landge, Ugale and Sangale. All these are Vanjaris. Zade is the surname of Maratha community. Among backward communities, Mahars - Bhole and Salve; Chambhars - Pawar; Bhils - Barde and Bhor.

There are temples dedicated to Maruti, Devi, Gawali-baba, Mhasoba, but are newly built. To the south of the village, at a distance of a mile is a Shiva Hemadpanti temple in a ruined condition. Other monuments are images of Nandi, Linga, hero-stones, nag stones. There is also a big pond.

#### <sup>14</sup> Chikalvohol

Chikalvohol is ten miles north-east of Malegaon. A quarter of a mile to the south is a large pond and an old Hemadpanti temple thirty-seven feet by twenty two, with carved pillars.

### Chehadi

Chehadi is twelve miles east of Nasik on the bank of the Godavari. This village has been identified with Chebhaṭikā grāma mentioned in an inscription of the grant of Rashtrakuta chieftain Karka II Śaka 701.<sup>15</sup> The grant was issued by Karkaraja, while staying at Sindinagara now known as Sinnar from the same district. The village granted was Rakkhulla grāma now called as Lakhalgaon, in the Nāsikka Viṣaya, to the east of which is Cebhaṭikā grāma.

The population of the village is 250, which includes several communities. The surname of the patil is Rumahne, others are Shinde, Hujare, and Dhikale. Among Kolis - Karade, and Bhils - Rajaput and Pawar.

There is a Maruti temple in the village and no other antiquarian monuments.

### Devlave

Devlave is ten miles to the north-east of Satana, has a well-carved Hemadpanti temple. It consists of a porch, a domed hall or Mandapa, and a shrine with a linga. The carving is excellent and well preserved. The temple is three shrined<sup>16</sup> temple dedicated to Jogeshvar. The temple belongs<sup>17</sup> to the twelfth century.

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15 Bhandarkar D.R., "Dhulia plates of Kankaraja", Śaka Samvat 701," E.I. 8.186.

16 Cousen H., op.cit., p. 47.

17 Naik, op.cit., p. 252.

### Jambutke

Jambutke is four miles west of Dindori, has a plain  
<sup>18</sup>  
 Hemadpanti well forty-five feet square.

### Jhorega

Jhorega is fifteen miles north-east of Malegaon. It  
<sup>19</sup>  
 has a beautiful little Hemadpanti temple of Shrishankar  
 about sixty feet square, partly ruined. There is no inscrip-  
 tion on the temple but it has been assigned on stylistic  
 grounds to the first half of the twelfth century.

### Lakhalgaon

Lakhalgaon is ten miles to the east of Nasik on the  
 Banks of Godavari. It has been identified with Rakkhulla-  
 grāma mentioned in an inscription of the Rashtrakuta chieftain  
<sup>20</sup>  
 Karka Śaka 701. The charter was issued by him, while  
 staying at Sindinagara now known as Sinnar. He donated this  
 village the boundaries of which are to the east Cēbhaṭika-  
 grāma, to the south the Godāvarī, to the west Vaṭamukha-grāma  
 and to the north Vaṭapura-grāma.

The population of the village is 1350, which includes  
 several communities. The surname of the patil is Kandekar  
 and others are Jadhav, Nirgude, Tile, Surve, Kanade, Hujare

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18 B.G. Vol. XVI, p. 445.

19 Cousen H., op.cit., pp. 41-43, Pls. LIII-LVI.

20 Bhandarkar, "Dhulia Plates", op.cit.



and Patole. Brahmins - Vaidya, Mehendale. Among Mahars - Barve, Chambhars - Padmane, Bhils - Jadhav, Kolis - Pawar and Vad.

The village was surrounded by a stone and mud wall, having gates, the remains of which still exist. There are temples dedicated to Shiva, Rama, Maruti, but all are newly built. The village has changed its original habitation which is a mile away from the present, where images of Vishnu and Shiva are lying.

<sup>21</sup>  
Morkhind

Morkhind, a hill fort in Kalvan taluka stands opposite the sacred hill of Saptashring or Chatasingi. This has been identified with Mayūrkhāṇḍi mentioned in an inscription of the Rashtrakuta King Govinda III śaka 730.

The identification of Mayūrkhāṇḍi mentioned in several inscriptions of the Rashtrakuta king Govinda III, the earliest of which is dated śaka 722, has assumed a controversial aspect. The reference to Mayūrkhāṇḍi are

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21 See Kielhorn F. "Radhanpur Copper Plate", E.I. 6, 245.

Fleet, "Wani-Dindori Cp. Pl." I.A. 11, 156.

rather vague in the inscriptions themselves. Some speak of Mayūrkhāṇḍi as the "victorious camp" of the king, while others say that the grant was issued when the king was settled at Mayūrkhāṇḍi. The place has been identified with Morkhind a hill fort in the Nasik district, some eleven miles north of Vani. The identification was challenged by Prof. Mirashi and Shri L. R. Kulkarni, on the grounds that this fort contained no antiquarian remains whatever. Buhler had in the meanwhile, expressed some doubt regarding the identification for Morkhind Fort because according to him Indian princes did not usually govern their domain from isolated hills. Prof. Mirashi has suggested that this difficulty could easily be overcome if Mayūrkhāṇḍi is identified with Markindi a place now almost deserted on the banks of the river Wainaganga to the east of Chanda in Berar. Cunningham's report of his findings at the place lend some support to the latter proposition. Cunningham had discovered at that place a group of some dozen temples ranging from the 9th to the 11th centuries and some fragmentary inscriptions which on palaeographic

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Footnote continued from previous page.

Mirashi and Kulkarni, "Ajanvati Cp.Pl. of Govind III", E.I. 23,8.

Khare, "Mandal Cp. Pl. of Govind III", BISMQ. 16/4, 27.

grounds he assigned to the 6th and 7th centuries. About the complete absence of any habitation mounds formed by the ruins of the 'capital' of the Govinda III, the explanation advanced by Prof. Mirashi is that the river might have, washed off whatever remains there were.

The places mentioned in the Anjanvati Cp. Pl. have been identified with villages around Markhindi in Berar of the places mentioned in three copper plates and falling within Ahmadnagar, Jalgaon and Nasik districts. The author has visited most of the places; and the findings have been recorded at the suitable places. In general it can be said that all these places show remains like hero-stones, Gaja-Lakshmi steles confirming their identification.

It would be worthwhile to examine the several aspects of the case. In the first place the expectation that a fort would contain any ancient remains is contrary to common experience. Forts are spots selected for their strategic importance and each successive political power brings under its control these strongholds. There are instances like the forts at Daulatabad, Shivaneri or Panhala, which are known to have been headquarters of princely dynasties from the 9th or 10th centuries or even earlier, but which give no trace whatsoever of their occupation for such a long period of time. Secondly it would be more proper for a prince as warlike as Govind III to make his headquarters at Markhind fort from where he would be in a position to control the routes from the Deccan to the north. The author therefore is of the opinion

that the original identification of Markhind with Morkhind fort is more logical one. However, one more suggestion might not be out of place. Nearly one and a half miles to the north of Morkhinda hill there is a place named Markhindi-Pimpri, situated on a small rivulet. It is quite likely that the king encamped at this place in peace times and utilised the fort in times of warfare. A very similar practice was quite current during Maratha times, when, such pairs of Saswad-Purandar, Poona-Sinhagad, Satara-Ajimtara existed.

### ○

#### Mohu

Mohu is a small village approximately ten miles to the south-east of Nasik. It is situated on a high ground and nearby flows a small rivulet known as Ghangal. This Mohu has been identified with Mahuya village mentioned in an inscription of the Yadava King Seunacandra, Śaka 991.<sup>22</sup> The village was included in the Sinhi division, now identified with Sinner in the same district. The inscription records the grant of the village Cinculigrāma, and Mahuya grāma is mentioned while defining the boundaries in the grant towards the north-east. The most important object mentioned is the Nigudiyālā pond that was near this village. At present this lake is known as Chincholi tank. The two places Chincholi and Mohu are so near to each other that in ancient times this

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22 Pandit Bhagwanlal Indraji, op.cit.

pond might have been included in the area of the latter.

The population of the village is nearly 500, which includes several communities. The surname of the patil is Valgir, and others are Bodke, Bhise, Ghuge and Darade. Among Mahars - Shinde and Gaikwad; and Bhils - Mali.

There are Maruti, Khandoba and Kankoba temples, but none of them is old. Other monuments are pieces of Nandi and lingas. There is a hero stone.

#### Nagpur

Nagpur is three miles north-east of Manmad, has a<sup>23</sup> Hemadpanti temple thirty-four feet long by twenty-six feet broad. The temple belongs to the 14th century. This village is called as Nagapur by Dr. Naik.

#### ○ 24 Nasik

Nasik is an important and well known place from very early times, situated on either banks of the Godavari river. It enjoys great religious significance. Panchavati which forms a part of the city is supposed to be the place, where Rama, Sita and Lakshman had stayed during their exile. The vicinity of Nasik is studded with numerous Buddhist caves both from the Hinayana and Mahayana periods. Following in

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23 Naik, op.cit.

24 See, Sankalia and Deo, Excavations at Nasik and Jorwe.

the foot-steps of their Buddhist predecessors the Jainas have also cut some caves in the nearby hills. The earliest historical mention of the place is found in an inscription on the Bharhut stupa, dated Circa 200 B.C. Apart from these traditionally wellknown features, excavations carried out by the Deccan College Research Institute, Poona, during 1950-51, have revealed a continuous existence of man at this place from nearly 1500 B.C. onwards. That is from the Chalcolithic age. Surveys in the vicinity of Nasik, along the banks of the Godavari have yielded large quantities of stone tools belonging to the Early Stone Age. During Maratha times the place rose to great eminence as is testified by the large number of palacial mansions and solid temples, standing even to-day.

### ○ Odhe

Odhe (Odhem) is nine miles to the east of Nasik on the bank of the Godavari river. This has been identified with Vaṭamukha mentioned in an inscription of the Rashtrakuta Chieftain Karka II Śaka 701.<sup>25</sup> The charter was issued by him when he was staying at Sindinagara, now identified as Sinnar. He donated the village Rakkul~~u~~grama from the Nāsikka Viṣaya. Vaṭamukhagrāma is to the west of this donated village and the river Godavari is to the south.

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25 Bhandarkar, op.cit.

The population of the village is 811, which includes several communities. The surname of the patil is Pekhale, and others are Sahane, Kardle, Odhekar. Among Mahars - Nikam, Mangs - Balsane, Dhors - Lasure, Bhils - Barde and Pavar.

There are temples dedicated to Sitamai, Tatoba, Lakshami-Narayan, Ganapati, Shiva, and Bahiroba. Out of these, the Tatoba temple and the Sitamai temple, are old, probably belonging to the 14th century. Other monuments are hero stones and a Vishnu image lying by the road side.



#### Pandane

Pandane is twenty-nine miles to the north of Nasik and four miles to the west of Vani, on the bank of a small rivulet called as Pāndane. This has been identified with Padmanāḷa-grāma, mentioned in an inscription of the Rashtrakuta King Govinda III, Śaka 730.<sup>26</sup> He donated the village Ambakagrāma, which is included in the Vaṭanagara Viṣaya belonging to the Nāsika dēśa. Padmanāḷa-grāma is to the north of the donated village.

The population of the village is 321, which includes several communities. The surname of the patil is Chite, and others are Kad, Medhane, Watpade and Kond. Among Mahars - Gangurde, Kolis - Gangurde, Sonawane and Ghorpade.

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26 Fleet, op.cit.



There are Maruti, Bhavani and Shiva temples, but none of them is old. Other monuments are nandi-stones, and hero-stones.

○  
Sinde

Sinde is nine and half miles south-east of Nasik, on the bank of the river Godamba. This has been identified with Sindi village mentioned in an inscription of the Yadava King Seunachandra Śaka 991.<sup>27</sup> The king granted the village Cinculigrāma from Sinhi division of twelve villages; while specifying the boundaries of the donated village, Sindi is mentioned as belonging to the north, with the hill slopes belonging to Sindi village and a banyan tree.

The population of the village is 1716, which includes several communities. The surname of the patil is Tungar, and others are Jadhav, Borade, Mate, Sable and Kakad. Among Mahars - Jadhav and Salve; Mangs - Sathe; Chambhars - Pawar; Bhils - Pawar; and Kolis - Gangurde.

Of the temples Maruti, Dattatreya, Munja and Shiva none is old. The village was once surrounded by a defending wall, the remains of which are lying around. Other monuments are Samadhis and a deepmala.

○  
Sinnar

Sinnar is seventeen miles to the south-east of Nasik.

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27 Pandit Bhagwanlal Indraji, op.cit.

It is situated on a "triveni sangama" that is, on the confluence of the rivers Shiv, Dev and Sarasvati. Hence its importance is great and many temples have been built from ancient times. The oldest temples are Aeshvar, Gondeshvar and Chिताleshvar.

This village, now a town, is mentioned in various inscriptions as follows : Sinhi division, Sindinagara, Sindinera, as belonging to Yadava King Seunachandra Śaka 991.<sup>28</sup> Rashtrakuta chieftain Karka Śaka 701, and Bhillama III Śaka 948, respectively. According to tradition Sinnar was founded by a Gavali (Yadava) Chief Rāv Shinguni about seven hundred years ago. His son Rāv Govinda is supposed to have built the great temple of Gondeshvar.

The population of the town is 16000, which includes several communities. The surname of the patil is Kale. Others are Bhase, Vaje, Chandak and Katyare. Among Mahars - Jadhav.

The village was once surrounded by a kot wall having five gates. The oldest temples are as referred to above.

#### <sup>29</sup> Trimbak

Trimbak, the holy place, is twenty miles south-west of Nasik. Trimbak with Nasik is said to have been governed by a brother of Ramachandra (1211-1308), the fifth of the Devagiri Yadavas.

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28 Ibid.

29 B.G. op.cit., p. 655.

30

Tringalvadi Fort

It is six miles north-west of Igatpuri and four miles north of the Thal pass. It has several caves and a ruined temple of Brahmadev with a Sanskrit inscription dated A.D. 1344.

Vadgaon-Pingale

Vadgaon-Pingale is eleven miles south-east of Nasik on Sinnar road. A small rivulet named Darana flows one and half miles away from the village. The hills surrounding the village are called as Asundara, Hanumandara, Mohandara and Ghatidara. The habitation of the village had been changed and shifted to the east. This village has been identified with Vadagambhā mentioned in an inscription of the Yadava king Seunachandra Śaka 991.<sup>31</sup> The king donated the village Chinchuli grāma in Sinhi division of twelve villages while locating the boundaries, this village is mentioned as to the south-west.

The population of the village is 1300, which includes several communities. The surname of the patil is Pingale, who is Brahmin. Others are Muthal, Harale, Sanap, Vinchu, Sahane and Shinde and Tanpure. Among Mahars - Bhawar, Mangs - Salve, Chambhars - Abhang, Bhils - Mali, Pawar and Bendkule.

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30 Ibid., p. 660.

31 Pandit Bhagwanlal Indraji, op.cit.

There are temples dedicated to Vithoba, Maruti, but they are newly constructed. Other monuments are a Gaja-Lakshmi stele and five loose Linga and nandi pieces.

### Vani

Vani is twenty-six miles to the north of Nasik on the bank of the river Deva. This has been identified with Vaṭanagarikā and Vaṭanagara mentioned in two different inscriptions. The first is, of the Rashtrakuta King Dhara-varsha Dhruvaraja, Śaka 697, and, the other is of the King Govind III, Śaka 730.<sup>32</sup> King Dhruvaraja had a victorious camp pitched near Sainkhavivaraka, when he granted the village of Līlāgrāma in the Vaṭanagarikā eighty four. Līlāgrāma has been identified with Nīlegavan in the Nasik district, and the other with Vani from the same district. Restrakuta King Govind III, when settled at Mayūrkhandī granted the village of Ambakagrāma which is included in the Vaṭanagara Viṣaya belonging to the Nāsika deśa.

The population of the town is 4500, which includes several communities. The surname of the patil is Thorat, others are Kad, Parakh, Godhade, Sonawane, Panasare and Aher. Among Mahars - Durdhavane, Gangurde; Chambhars - Zotinga; Kolis - Pawar, Dhule and Barde.

The temples dedicated to Shani, Maruti, Khanderao are newly built. Shiva temple is old. Other monuments are hero

stones, linga and Nandi stones and a Shiva-head. There are 'kundas' near Shiva temple.



### Varkhede

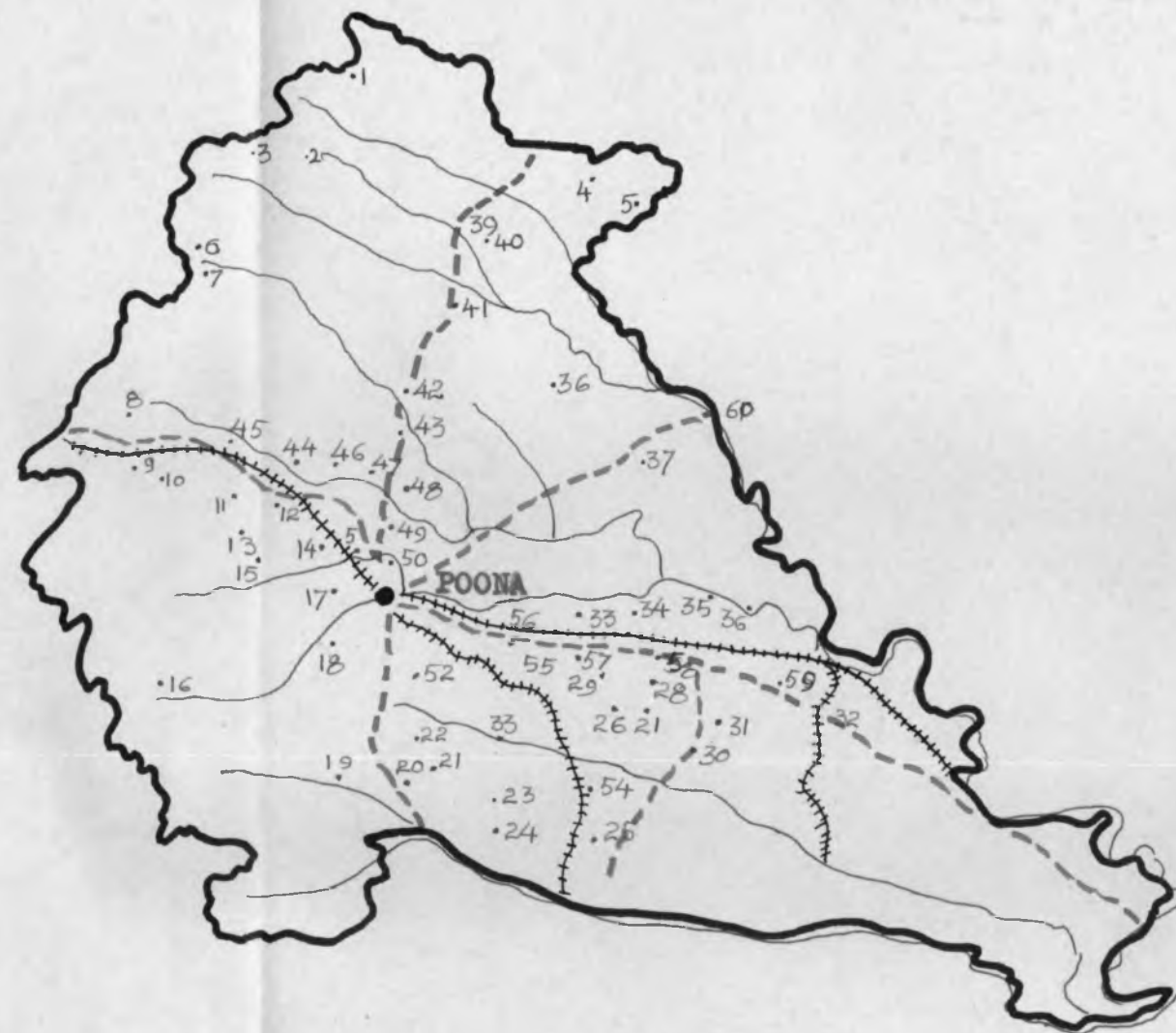
Varkhede is twenty-three miles to the north of Nasik on the bank of the river Unanda. It is on the road which leads to Kalvan. The village has been identified with Vārikheḍa mentioned in an inscription of the Rashtrakuta King Govinda III, Śaka 730.<sup>33</sup> The king donated the village Ambakagrāma, when settled at Mayūrkhāṇḍī. This village is included in Vaṭanagara Viṣaya belonging to the Nāsika deśa. While specifying the boundaries of the granted village, Vārikheḍa is mentioned to the south and Pulinda nadi to the west. The river Pulinda must be Unanda.

The population of the village is 1334, which includes several communities. The surname of the patil is Uphade. Others are Padol, Bhusal, Thormise, Tadakhe, Ugale, Dushing, Sonawane and Thorat. Among Mahars - Gangurde; Mangs - Balsane, Este; Kolis - Gangode; Adivasis - Bhagare, Chambhars - Bagul and Gotishe.

The temples are of Khandoba, Maruti, Devi, Pir-sahib, Lakshami, but none of them is old. Shiva temple is old, which belongs to the 14th century.

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33 Ibid.



# List of Places in the

## P O O N A

### District

1	Mankeshvar	21	Divle	41	Manchar
2	Pur	22	Pur	42	Khed
3	Jivdhan	23	Parinche	43	Chakan
4	Ale	24	Harni	44	Navalakh-Umbre
5	Belhe	25	Walhe	45	Nanoli
6	Bhimashankar	26	Tarde	46	Dehu
7	Bovargiri	27	Dalimbe	47	Bhosari
8	Karle	28	Bori	48	Alandi Devachi
9	Bhaja	29	Sindone	49	Kalas
10	Bedasa	30	Supe	50	Bopakhel
11	Urse	31	Roti	51	Dapodi
12	Somatane	32	Karkamb	52	Jadhavwadi
13	Bebadhole	33	Theur	53	Saswad
14	Dhamne	34	Koregaon	54	Jejuri
15	Parandawadi	35	Khamgaon	55	Alandi Chorachi
16	Paud	36	Bhavarapur	56	Loni
17	Pashan	37	Ranjangaon	57	Urali
18	Baner	38	Pabal	58	Yavat
19	Nigade	39	Junnar	59	Dhond
20	Nasarapur	40	Ozar	60	Sirur
		61	Vir		



P O O N AAlande

This place was identified by Fleet with 'Alandatīrth',<sup>1</sup> mentioned in an inscription of Chalukya king Vishnuvardhana I. This identification was accepted by Dr. Mrs. Mulay.

It was therefore selected for inspection, and the survey showed that :

- (a) There are no monuments,
- (b) There is no river Bhimarathi or its tributaries, and
- (c) It has no such religious sanctity as to entitle it to the name 'Tirth'.

It is, therefore, worth reconsidering the inscription and it should also be examined if the description in it, fits into any other place.

Fleet's argument for identifying it with Alande, is that he could not find anywhere this village on the bank of Bhimarathi or any of its tributaries.

It should be identified with Alandi-Devachi, a place twelve miles north of Poona. The reasons for this identification are as follows :

This village is situated on the southern bank of the river Bhāmā which is a tributary of Bhimarathī. It seems,<sup>2</sup> this river escaped the notice of Bal Gangadhar Shastri also.

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1 Fleet, "Sanskrit and Old Kanarese inscriptions", Satara Cp.Pl." I.A. Vol. 19, p. 303.

2 Ibid.



However, it is a Tirtha of long standing reputation. The details of Alandi-Devachi are given below.

The population of Alande is 750. The surname of the patil is Bandal. Others are Sanas, Shirke, Khopade, Tandale and Chavan. Among Mahars Gaikwad, Kamble and Khude.

There are temples dedicated to Shiva, Maruti and Bahiroba, but none of them is old. Other monuments are hero-stones, and a Sati-stele. They are of the usual types.

### ○ Alandi (chorachi)

Alandi (chorachi) is situated at a distance of sixteen miles to the south-east of Poona. This village has been identified with Alandiyagrāma, mentioned in an inscription of the Rashtrakuta king Kṛṣṇa I, dated Śaka 690<sup>3</sup>.

The boundaries of this village mentioned in the inscription are, to the north Mūila river, to the east Khadiravēṇa hill, and to the west Thiuragrāma.

It was noticed during the survey that, there is Mūila river to the north, Thiuragrāma to the west and this village is situated on the slope of a hill called as 'Javalgara'.

On inquiry, it was found that, on this hill and the surrounding other hills, there are and were many 'khadira' trees (*Acacia catechu*). This makes it clear that the hill Khadiravēṇa must be Javalgara, as it is, at present called. It has lost its original name.

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3 Sten Konow, "Talegaon copper plates of Krishnaraja I; Śaka 690", E.I. 13.275.

The population of the village is 1800, which includes several communities. Javalkar is the surname of the patil; others are Zende, Kavade, Valhekar, Khatate, Bhondave and Tikhe.

There are six temples dedicated to Shiva (2), Vithoba, Mhatoba, Nageshvari and Maruti.

Shiva Temple No. 1 : It has a shrine and mandap. The shrine is 10' x 10'. It is built in stone. There is no sikhar to the temple but a flat roof. The mandap seems to be constructed afterwards. It belongs to the 17th century.

Shiva Temple No. 2 : It has only a shrine and a conical sikhar. It is built in stone. Other monuments : Hero stones near the temple of Nageshvari; they are three in number, 4' x 2' and carved on one side, having four panels. Nag stone: It is 1' - 3" x 10" x 4", single, one hood and a knot to the lower portion.

Samadhi stone : It is a big square stone, 2' - 6" in height and on the top a kalash.

There is a kund called the Bhagirathi kund which according to village tradition is ancient. The great north Indian Vaishnav-saint Chaitanya-dev had visited this place when he was on a 'yatra' of the Deccan, in the 16th century.

### Alandi (Devachi)

This ancient tirth is nearly twelve miles to the north of Poona and stands on the Indrayani river. The approach road branches off from the Poona-Nasik road. This is now to

be identified with Alandatīrtha, mentioned in an inscription of the Chalukya king Vishnuvardhana I.<sup>4</sup>

Alandi is famous as the place where the great poet-philosopher of Maharashtra, Jñānēśvar brought to an end his life, by taking Samadhi. In addition to a huge temple complex erected around this Samadhi, there are six other temples. They are Bahiroba, Malappa, Maruti, Pundalik, Rama and Vishnu. All these structures belong to the Maratha period. No other antiquarian remains are seen in or around the village except a masonry wall said to have been moved by the saint. The floods of the river seem to have washed out the earlier habitations before some ghats etc. were built to protect it in the Maratha period.

### Ale

Ale is a place sixteen miles to the east of Junnar. The village does not appear in any inscription, nor does it yield any important antiquarian remains. But it is selected here for discussion because of an interesting tradition found there.<sup>5</sup>

In Kolvadi, a hamlet of Ale, a yearly fair is held on the bright eleventh of Chaitra or March-April in honour of Mhasoba or the Buffalo-God. The local account of the origin

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<sup>4</sup> Fleet, op.cit.

<sup>5</sup> B.G., Vol. XVIII, iii p. 104.

of the fair is that the great saint Jñaneśvar (1272-1300) buried here the he-buffalo whom he had taught the Vedas and raised a Samadhi on the spot.

### ○ Baner

Baner is a small village situated on the bank of a small streamlet known as the Ram-nadi. It lies some six miles to the west of Poona city. The village stands on the slope of a hill called Tukai. On this hill there is a cave not hitherto noticed. It is rectangular on plan measuring 21' x 6' x 6'. The cave is incomplete, however, the pillars and the bracket capitals are strikingly similar to the Brahmanical caves at Poona (Patalesvar) (See photo No.2, PLIV). This is dated approximately 800A.D. to 900A.D. and the Baner cave on account of this stylistic similarity can be dated to the same period. This cave is utilised by later people to house images of various deities. Out of these the most notable is an image of Vishnu. A dozen pieces of Virgals in various state of preservation have been collected here during all these years. To complete the picture a Nag-stone is also found to be there. In the village proper a number of small modern shrines exist. But the chief antiquarian interest is the cave on Tukai hill that has served as a museum for later generations.

### ○ Bebadhol

It is to the west of Poona, at a distance of twenty seven

miles in the interior in Maval. It is near the river Pavana.

The population of the village is 486. The surname of the patil is Ghare; others are Dhamale and Jagtap. Among Mahars - Gaikwad and Bhalerao; Mangs - Adhalge; Chambhars - Thorve; Telis - Barmukha.

There are temples dedicated to Maruti, Shiva, Bhairavanath, and Mari-aie. They are new. Other monuments are hero-stones, Gaja-lakshmi stele, Samadhi stones. One of the hero-stones is carved on four sides (See photo No.1. PL. IV )

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#### Bedase

It is in the Maval taluka and five miles south-west of Kamshet station, on the Central Railway. Here are some Buddhist caves<sup>6</sup> in the Supati hills. They consist of a Chaitya and a Vihara. The caves are dated between 100 B.C. to 50 B.C. As they have been described by many scholars, no information is recorded here.

#### Belhe

Belhe is twenty one miles south-east of Junnar. To the south-east of the village, amidst a fine cluster of mango trees, there is a Hemadpanti well.<sup>7</sup>

<sup>6</sup> Brown, P., Indian Architecture (Hindu and Buddhist) pp. 27-29.

<sup>7</sup> See Sankalia H.D., "Monuments of the Yadava period in the Poona district", B.D.C.R.I., Vol. II, Nos.3-4, p. 224.

○  
Bhaje

It is in Maval taluka five miles east of Lonavala and two miles south of Malavali. It has a famous group of 18 early Buddhist caves of about 250 B.C. and 100 B.C. They are located in the west face of the steep hill. The twelfth cave is a Chaitya hall. Recently an inscription on the wooden rib was deciphered fixing the date of the excavation as 2nd century B.C.<sup>8</sup> Recently a Vihara and a Chaitya to the south of the famous viihara - cave, containing sculptures of Surya<sup>9</sup> was discovered.

○  
Bhavarapur

Bhavarapur is a small village at a distance of twenty two miles to the south-east of Poona, situated on the southern bank of the river Mutha. It has been identified with Bhamaroparā mentioned in an inscription, of the Rashtrakuta king, Krishna Raja I, of Malkhed, in Śaka 690.<sup>10</sup>

The inscription refers to the grant of a village named Kumārigrāma. It states that Bhamaroparā lies to the west of this Kumārigrāma; it also mentions that Bhamaroparā is on the southern bank of the river Mutha. The present village, Bhavarapur fits in this description well and hence the identification can be accepted.

<sup>8</sup> Indian Archaeology, a review, 1955-56, p. 29.

<sup>9</sup> Ibid., p. 71.

<sup>10</sup> Sten Konow, "Talegaon Cp. Pl.", op.cit.

The population of the village is 150, which includes several communities. Sathe is the surname of the patil, while others are Satav, Bedekar and Landge. Intermediate class people pronounce the name of the village as Bhorāpur.

There are three temples dedicated to Maruti, Shiva and Bahiroba in the heart of the village. They belong to the 19th century. Two Samadhis of Demaji and Chimaaji are there, which belong to Maratha period.

### ○ Bhosari (Bhavasari)

Bhosari is eight and half miles to the north of Poona, on the left side of the Poona-Nasik road. It stands on a slightly rising ground in a bare rocky upland. It has been identified with Bhesaurigrāma, mentioned in an inscription of the Rashtrakuta king Kṛṣṇa, Śaka 680.<sup>11</sup> It is on the northern boundary of the donated village Bōpakhaḷugrāma in the Pūṇya-Viṣaya.

The population of the village is 3500. The surname of the patil is Lande. Others are Gavahne, Phuge, Mane, Landge, Chavan and Bhopate.

The village was once surrounded by Kot-wall.<sup>12</sup> There

11 Apte D.V., "Rashtrakuta Poona copper plate, Śaka 680", B.I.S.M.Q., 8, 165.

12 Naik, "Structural architecture of the Deccan", N.I.A., Vol. IX, Nos. 3-4, p. 314.



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are megalithic structures such as Dolmens, Menhirs and Stone circles. Menhirs are placed to the entrance of the village gate. There are temples dedicated to Maruti, Vitthal, Bahiroba, Shiva, Kanhoba and Mari-aie; and all belong to the 18th century. Other monuments are hero-stones, and pieces of decorated pillars. There are big bricks used in the construction of the Kalika-devi temple which are of anti-quarian importance.

#### Rhovargiri

The village is at the source of the Bhima river about thirty miles north-west of Khed, has a famous temple of Mahadev called as Bhimashankar and is said to be one of the twelve great Lings of India.<sup>13</sup> Although it is a famous tirtha from ancient times, the present shrine is erected during the Maratha period and is a close copy of the Indo-Aryan or Northern temples. There are several Virgalas, Vir-stones and nandi images in front of the temple of Kamalja devi.



#### Bookhel

Bopkhel is five miles to the north of Poona, situated on the north bank of the Mula river, on a rocky ground. It has been identified with Bopākhaḷugrāma, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa Śaka 680.<sup>14</sup>

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<sup>13</sup> B.G., op.cit., p. 119.

<sup>14</sup> Apte, op.cit.

129

The inscription records the grant of this village to a Brahmin named Pugadi-Bhatta, and also stated its location in the Pūnya-Viṣaya.<sup>15</sup>

The population of the village is 1200. The surname of the patil is Deokar and others are Ghule, Medge, Zapake; among backward class people i.e. Mahars it is, Barathe and Dodade.

The following is the list of temples; Shiva Bahiroba, Jogeshvari, Maruti, Vithoba, Bapuji-bava and Satwai, but none of these is of antiquarian importance. Other monuments are hero-stones, Nag-stones, some monoliths. Hero-stones are four in number, having three panels each and a usual carving on them. Nag stones: One of them is single, wavy, having a knot. It is in high relief. Monoliths: They are placed at the village gate and are nearly 10' in height.

### ○ Boree

On the Poona-Dhond road four miles in the interior, Boree is situated on a barren plain at a distance of twenty seven miles, to the east of Poona. This has been identified with Vorimagrāma, mentioned in an inscription of the Rashtrakuta King Krishna I, Śaka 690.<sup>16</sup> It lies to the south of the river Mutha and to the east of the donated village Kumarigrama,

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<sup>15</sup> Ibid.

<sup>16</sup> Sten Konow, "Talegaon Cp. Pl.", op.cit.

as mentioned in the same inscription. It is in Dhond taluka and a small hamlet of the same name lies in Haveli taluka, at a distance of two miles and which is called as Boree-Bhadak.

The population of the village is 1198, which includes several communities. The surname of the patil is Dhondkar, others are Gaikwad, Bhosekar, Shendkar, Walhekar and Pawar. Among Mahars - Kamble, Shelar and Vetar.

There are five temples dedicated to Shiva, Bahiroba, Maruti, Lakshmi and Tukai-devi, but all of them are recently constructed. Other monuments are hero-stones, Gaja-lakshmi stele, and images of Ganapati and Nandi.

Hero-stone are 7 in number, carved on one side. Two are square and carved on all four sides. These stones have a Kalash at the top. All these hero-stones are kept near the Bahiroba temple. Gaja-lakshmi: It is as usual. Size 3' x 3'. It is kept near the Bahiroba temple. For Gaja-lakshmi, see Pl. IV Photo no. 4.

#### Chakan

In the seventeenth century Chakan was an important administrative centre. The now dilapidated mud fort (which is really a small gadhi) has seen numerous actions in the struggle for supremacy over Poona and the surrounding area. Being only sixteen miles north of Poona and standing on a well trodden route joining Poona and Nasik, the village was a constant bone of contention between the feuding parties. Apart from this mud fort of which only the shell remains, the

only other object of antiquarian interest is the Shiva temple known as Chakreshvar. The temple is by no means very early, however, within its courtyard are found two sculptures which are practically unique. A huge crowned image of Varaha and a Kurma of large dimensions are the silent witnesses of a cultural tradition which probably goes back to the 9th or 10th century A.D. A number of virgals and Nag stones complete this tale. (for detailed information of the Varaha image see Chapter III). Also there is one Vishnu image. It is in low relief and its size is 2'-6" x 10" x 6". This image has been covered by nag hood. The image is in the fort.

#### ○ Dalimbe

On the Poona-Dhond road, two miles in the interior, Dalimbe is situated at a distance of twenty miles to the east of Poona. This village has been identified with Dādimagrāma, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I, <sup>17</sup> Śaka 690.

On the slope of the hill, called as Dhavaleshvar, the village extends east-west. This village is to the south of the Mutha river and to the east of Kumārigrāma, the donated village, which helps to accept its identification.

The population of the village is 751. Mhaske is the surname of the patil, and others are Gaikwad, Zarande, Borkar

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17 Sten Konow, "Talegaon Cp. Pl.", op.cit.

Bhorde and Kale. Among Mahars, Dhiwar, Kamble and Tupsoundarya. There are Shiva, Maruti, Bahiroba, Vir and Vitthal temples, but none of them is old. In the premises of Shiva temple, there are four Jaina images, and a sati-stone.



### Dapodi

Dapodi is five miles to the south-west of Poona, on the Bombay-Poona road. It is situated on the bank of the river Pavana. Near the village, there is the confluence of Mula and Pavana rivers. This village has been identified with Darpapūdikā, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I, Śaka 680.<sup>18</sup> This village is two miles west of Bopākhaḷagrāma the donated village now identified with Bopkhel.

The population of the village is 7500. This number is increasing at a rapid rate due to various military and other industrial centres being established there. Kate is the surname of the patil, among others are Kanase, Kindare, Bodhe, Shelke, Mote and Wadekar. The only backward class to exist in the village is the Mahar community and all the Mahars have the surname of Barathe. At present some people pronounce the name of the village as Dapuri, due to the influence of English language, as was used by military men who stayed nearby for the last hundred years.

There are temples dedicated to Maruti, Vithoba and Shiva, but none of them is old. Other monuments are some 7-8 big stones which were, it seems, are the remains of some old temple.

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18 Apte, "Poona Cp. Pl.", op.cit.

○  
Dhamane

Dhamane is twenty miles to the west of Poona, on the south bank of the river Pavana. It is in the interior in Maval.

The population of the village is 680. The surname of the patil is Garade; others are Hinge. Among Mahars - Gaikwad, Mangs - Adhalge; Chambhars - Thorve.

There are small temples dedicated to Shiva, Maruti, Khandoba and Padmavati. Other monuments are a Tiger emblem stone; Deepamala, hero-stones, Samadhi stones.

Dhond

The village is on the left bank of the Bhima, eight miles north-east of Patas and about <sup>eight</sup>forty miles east of Poona, a large market town. The two temples in Dhond are of Bhairavdev and Vithoba both said to have been built by Mahadji Shinde (1760-1794). The Bhairavdev temple is built of stone with a brick superstructure.<sup>19</sup>

○  
Divle

Divle is on Poona-Satara road, at a distance of twenty five miles to the south of Poona, a mile in the interior to the left from the main road. It has been identified with Daviḷagrāma, mentioned in an inscription of the Badami Chalukya

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19 B.G., op.cit., p. 129.

King Vijayaditya, Śaka 640.<sup>20</sup> On the south-west slope of the Purandar fort the village is situated at its base.

The population of the village is 484, which includes several communities. The surname of the patil is Bathe, others are Ombale, Pangare, Walhekar; among Mahars - Jagtap and Salve.

There are temples dedicated to Sukai, Bahiroba, Maruti, Deanaljai, and Shiva, but none of them is old. Other monuments are sati-stones, hero-stones, a Gaja-Lakshmi stele, and Samadhi stones. Gaja-Lakshmi stele. It is 2'-6" x 2'-6", the image is visible but not clear.

#### Harischandragad

About twenty miles to the north of Junnar, and a few miles north-east from Naneghat, stands the great hill of Harischandragad. Here are some Brahmanical caves,<sup>21</sup> belonging to the 6th century A.D. The caves are in a low scrap of rock to the north of the summit, and face north-north-west, and they are eight excavations, none of them is large, and without much sculpture. There are a few sculptures of Ganapati, as the symbol of a Shaiva temple, is represented also on the lintels of some of the doors. This marks the character of these caves.

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20 Dixit K.N., "Chalukya Vijayaditya, Bopagaon Copper Plate, Śaka 650", B.I.S.M.Q., 9.2.2

21 Fergusson James and Burgess James: The cave temples of India, p. 477.



○  
Harni

No direct road leads to Harni. On the southern railway from Poona to Walhe station, it is near Walhe four miles to the west in the interior. The village is situated in a valley, in Saswad Taluka. The hills surrounding are called Mahadev hills. This village has been identified with Harinayiga, mentioned in an inscription of the Badami Chalukya King Vinayaditya, Śaka 609.<sup>22</sup>

The object of the grant is the village Vīra to a Brahmin; Vīra is situated between Kalahaṭṭhāna, Parāñchika and Harinayiga, all on the north bank of the river Nira in the Sātimāla-bhōga, in the Paḷayaṭṭhāna Viṣaya. The identification can be accepted as all these places exist where they were formerly located. The existing river has the same name. Secondly the antiquarian objects found in the village at present prove its antiquity.

The population of the village is 850. The surname of the patil is Dhound, others are Kondawale, Mote, Indalkar, Jagtap, Bhapkar, Deshmukh, Kshirsagar, Bansode and Mahars Bhosale, Gaikwad and Khomane.

In the village there are the following temples. Shiva, Harni, Bahiroba, Tukai and Kalabhairava.

The apsidal brick temple in the centre of the village referred to in the next chapter is from this very place. (Details in Chapter III).

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22 Bhandarkar D.R., "Jejuri plates of Vinayaditya, Śaka-Saṃvat 609", E.I. 19.62.

Other objects : A Gaja-Lakshmi image, in very low relief.



Jadhavawadi

To the south-east of Poona, on the Saswad road, at a distance of thirteen miles, this hamlet is situated in the interior at a distance of a mile, where a Gadhi is seen, owned by Jadhav, which belongs to Maratha period.



Jejuri

Jejuri is thirty three miles south-east of Poona, on the railway line. It is not mentioned in any inscription, yet it is important as the seat of Khandoba, a very popular deity among the lower classes. The deity is also known as Bahiroba, Malhari and Martand.

23

There are two temples, both built at the end of an out-lying spur of the Purandhar range, which here sinks into the plains. The larger and more modern temple stands close to the village. The older temple is on a small plateau called as Karepathar. Both the temples belong to the medieval period.

Jivdhan

It is a dismantled fortress commanding the Nana pass sixty-five miles north-west of Poona and sixteen miles west

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23 B.G., op.cit., p. 132.

of Junnar. Here is a Buddhist cave.<sup>24</sup>

### ○ Junnar

It is fifty-six miles north of Poona, and sixteen miles east of the crest of the Sahyadris. The Nane Ghāt near Junnar, was in former times (B.C. 100), one of the chief highways of trade between the Deccan and the west coast, and Junnar naturally was an important trade centre in ancient days.

The caves at Junnar are remarkably devoid of figure ornament. The stupa is common to all. The caves are Buddhist and belong to 150 B.C. to 100 A.D. The caves are arranged into four groups;<sup>25</sup> the Manmoda caves, the Shivneri caves, the Tulja group of caves, and the Ganesh caves. As the caves are famous and described in detail previously, no details are included here.

### ○ Kalas

Kalas is at a distance of seven miles to the north of Poona, on the southern bank of the river Mula. It is identified with Kalasa, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I, Śaka 680.<sup>26</sup> The location of the village is in Pūṇya-Viṣaya and to the east of Bopākhaḷugrāma, which is the granted village. It is clear that the present village is not

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24 B.G., op.cit., p. 139.

25 B.G., op.cit., p. 139 and Brown, op.cit., Chapters V, VI.

26 Apte, "Poona Cp. Pl.", op.cit.

located where it originally was. The habitation has shifted southwards i.e. away from the river. This change seems to be due to the danger of floods.

The population of the village is 1527. Mhaske is the surname of the patil and others are Dhapte, Devkar, and Kusu-made. Among Mahars Barathe.

In the village there are Munjaba, Kunjai, Mari-aie, Satwai, Kanhoba and Maruti temples, which are all recent. There is a Shiva temple which is on the outskirts of the village. Other remains consist of hero-stones, and some pieces of decorated pillars of the Yadava order, which are lying near the Shiva temple. Hero-stones have three panels each, with a kalash top.

#### Karesar

In Junnar taluka, three miles north-west from Madh, there is a temple nearly in a ruined condition, belonging<sup>27</sup> to 11th century.

#### ○ Karle

The Karle cave temples lie within the limits of Vehergaon village. They are situated high up in a spur of the range of hills running along parallel to the railway line. They consist of a large Chaitya hall and several viharas. The

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27 Burgess J. and Cousens H., Revised Lists of anti-quarian remains in the Bombay Presidency, Vol. VIII, p. 17.

Chaitya is the largest and finest as well as the best preserved of its class. In and about the cave there are many inscriptions and fragments of inscriptions. The date of the Chaitya cave is placed slightly anterior to the Christian era. As these caves are well-known and off described details are not given.



#### Khamgaon

On the Poona-Sholapur road to the east of Poona, at a distance of twenty one miles; this village is situated on the southern bank of the river Mula, three miles in the interior. It has been identified with Khambagrāma, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I Śaka 690.<sup>29</sup> The location of the village suggested is that, it lies to the east of the granted village Kumārigrāma and on the southern bank of the river Mula. It has now shifted more to the east to avoid the dangers from the swelling of the waters of the river. This becomes obvious from the remains on the old spot.

The population of the village is 540, which includes several communities, wherein Dhangars are in majority. The patil belongs to this community, whose surname is Thorat. Others are Dhaigude, Shinde, Barkade, Nevase and Sagade. Among Mahars, the surname is Kamble, Bengale and Chavan.

28 Brown, op.cit., p. v.

29 Sten Konow, "Talegaon Cp. Pl.", op.cit.

There are Bhairavanath, Maruti and Shiva temples, of which Shiva temple has some antiquarian importance, the remaining are new. Other monuments are hero-stone pieces, and images of Surya and devi, which were discovered by a farmer when ploughing the field. Shiva temple belongs to the 13th century. The images of Surya and devi are worn out, and hence they cannot be described.



#### Khed

Khed on the Bhima, is twenty five miles north of Poona and is a municipal town. This has been identified with Khēṭaka mentioned in an inscription of the Silaharas of North Konkan, Śaka 915.<sup>30</sup>

The population of the town is 15000, which includes several communities. Muslims are in considerable number. The surname of the patil is Satkar; others Brahmin - Dikshit, Marathas - Sandbar, Digale and Mogal.

There are temples dedicated to Shiva, Kedareshvara, Rama, Chandiram-maharaja, Siddheshvara and Bhairavanath, but, they belong to the late mediaeval period. There is a tomb of Dilavarkhan and a mosque.

31

The village was surveyed previously and it has yielded red polished ware and some black and red ware; also Chalcolithic blades and palaeoliths.

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30 Gadre A.S., Important inscriptions from the Baroda State, Murud-Janjira Cp. Pl., Vol. 1.44.

31 Indian Archaeology. a Review, 1955-56, p. 68.

To the north of the temple of Siddheshvara there is a tank with flights of steps on the east, north and south. On the west, the corridor has eight pillars. To the south of the tank, there is some inscription, which is totally destroyed and cannot be deciphered.



### Koregaon

It is to the east of Poona at a distance of nineteen miles, on the southern bank of the river Mula. This has been identified with Kumārigrāma, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I, Śaka 690.<sup>32</sup> This is the donated village, from the Pūnaka-Viṣaya whose boundaries are to the north Khadiravena hills, to the south Mula river and to the west Khambagrāma. This village fits in the description.

The population of the village is 1002. The surname of the patil is Kankate and others are Kad, Sarade, Tambe, Kakade, Shinde, Bodhe and Kolte. Among Mahars - Pawar, Salve and Landge.

The temples are Bahiroba, Shiva, Lakshmi-aie and Maruti, and all belong to the 19th century. Other monuments are hero stones, samadhi stones and Gaja-Lakshmi stele. Hero stones: They are all preserved and kept in a temple. Fourteen of them are of usual nature and two are carved on four sides.

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32 Sten Konow, op.cit.



### Kurkumb

A small village, on the Poona-Sholapur road, seven miles south-east of Patas station and about twenty miles north of Baramati, has two temples built in honour of Phirangadevi,<sup>33</sup> one in the village and the other on the neighbouring hill. Both the temples belong to the 18th century. Phirangadevi is popular at many places such as Bhosari, Bopkhel, Kalas, Dapodi.

### Manchar

It is to the north of Poona at a distance of thirty six miles by the side of the river Ghod. This has been identified with Manculagrāma, mentioned in an inscription of the Badami Chalukya King Vinayaditya, Śaka 612.<sup>34</sup>

The population of the village is 10000. The surname of the patil is Bende. Others are Hirve, Dhumane, Rout, Thorat, Ganjale and Sonawane and Dethe.

Recently, near Manchar, at Chandoli on the Ghod river was found a chalcolithic site.<sup>35</sup> There are temples dedicated to Shiva, Maruti, Vithoba, Rama and Bhairavanath; they belong to the 18th century. Other monuments are nag-stone, and a Hemadpanti tank. The Nag-stone is described in Chapter III.

To the west of the town, beyond a watercourse, is a fine Hemadpanti reservoir about 25 yards square, with two flights of steps leading to the water. Except the west wall, which has a

33 B.G., op.cit., p. 247.

34 Vats M.S., "Poona Plates of Chalukya Vinayaditya, Śaka 612", E.I., Vol. 25.289.

35 Indian Archaeology, a review, 1957-58, p. 67.

This site has been excavated by the Deccan College, Poona and the results confirm the chalcolithic nature of the site.

niche 3' x 2'-6", with carved side posts and sculptured foliage, the walls of the reservoir are plain. Within the niche is a much worn Devanagari inscription.

#### Mankeshvar

It is a small village about eight miles north-west of Junnar, has, on a mound, the remains of what is called as Hemad-<sup>36</sup>panti temples. The remains are, three artistically sculptured pillars without base or capital. There are two large Nandis.

#### Nanoli

This village is three miles north-east of Talegaon-Dabhade. It has old caves, in a hill scarp a mile to the north. This cave is used as a temple dedicated to the goddess Phirag<sup>n</sup>abai.<sup>37</sup>

#### Navlakh-Umbre

In Maval is an old village about ten miles north-east of Kadkala. It lies at the source of the Sud, a feeder of the Indrayani, and has Hindu and Muhammedan remains. Hindu remains are a temple of Bahiroba Navkhandi in the hill range<sup>38</sup> and a canopied tomb known as Barakhamb.

#### Nigade

This is twenty seven miles to the south of Poona, on the

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36 B.G., op.cit., p. 259.

37 Ibid., p. 260.

38 Ibid., p. 261.

Satara road, a mile in the interior, on the bank of the river Gunjavani. It has been identified with Nirgundi, mentioned in an inscription of the Chalukya King Vijayaditya, Saka 640.<sup>39</sup> The present village is a new one, as the old habitation is to the south, where there is only stone and brick debris exist.

The population of the village is 360. Malusare is the surname of the patil, and others are Chikane, Jadhav, Suke, Barane and Chavan.

There are four temples, and they are all newly built. They are Maruti, Ganapati, Devi and Khandoba. On the former habitation spot there are hero-stones and carved stones. Hero-stone has four panels and a kalash top.

#### Ozar

On the left bank of the Kukdi, is a small village six miles south-east of Junnar. Ozar was the scene of one of the eight incarnations of Ganapati in whose honour a temple is built to the west of the village.<sup>40</sup>

#### Pabal

It is twenty miles west of Sirur. Here is a Hemadpanti temple of Nageshvar, to the west of the town. In front, to the east of the temple, is a small Hemadpanti pond.<sup>41</sup> To the

39 Dixit, "Bopagaon Cp. Pl.", op.cit.

40 B.G., op.cit., p. 263.

41 B.G., op.cit., p. 264.

north-east of the temple a fine one-stone pillar stands on a lofty pedestal and supports a huge capital, and was probably used as a lamp-post.



#### Parandavadi

It is twenty two miles from Poona to the west. River Pawana flows nearby at a distance of a furlong. It is in the interior in Maval taluka.

The population of the village is 277, which includes several communities. The surname of the patil is Bhote. Others are Kujir, Pawar, Papal, and Jagdale. Among Mahars - Gaikwad, Kadam and Bhalerao; Bharadi Gosavi caste - Chavan.

There are temples dedicated to Maruti, Shiva and Bhairava-nath. Other monuments are samadhi stones and a tiger-emblem stone.



#### Parinche

Parinche is on the bank of a small river known as Rudra-ganga, thirty four miles south-east of Poona. This has been identified with Parāñchika, mentioned in an inscription of the Badami Chalukya King Vinayaditya, Saka 609.<sup>42</sup> It is one of the villages that are around the granted village Vira, from the inscription.

The population of the village is 3400. The surname of the patil is Jadhav, and others are Dudhal, Waghele, Nawle,

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42 Bhandarkar, "Jejuri Cp.Pl.", op.cit.

Rout, and Gharmalkar. Among Mahars - Pol, Naiknavare, Jadhav, Kuchekar, Bhosale and Gaikwad.

Rama-mandir, Maruti, Vishnu, Bhairavanath and Siddheshvar are the five temples, of which Siddheshvar temple is of great importance, the details of which are given in Chapter III.

Other objects of antiquarian interest:

Viragalas : (i) On the rubble in front of the temple. Height 4'; one face carved, four panels with kalash over it. (ii) Opposite (i) square, all four sides carved, three panels, no kalasha. (iii) Resting along a stone platform opposite the shrine as in (i) but fragmentary. (iv) Fragmentary, as in (i). (v) Fragmentary, as in (i).

Sati stone : Resting on the stone platform, fragmentary, only one raised arm seen, with a kalash, worn out.

Images : (i) Resting against the stone platform. A male figure, with a Tejovalaya and riding astride some vahana. It is probably that of Vishnu on the back of Garuda. Very much worn out, but craftsmanship crude. Probably of a very late date.

(ii) Lower portion of an image. Headless, black trap, very graceful pose, not exactly tribhanga, but nearly so. One female attendant. No other features discernible.

(iii) A sun image described in Chapter III.

Pedestals of stone pillars, square with three recesses and a triangle in the centre on each side. Very similar to such pedestals seen at other Yadava temples are also seen. Other monuments in village, a fairly large mansion on the Peshwa style, and two temples of the same period. Hanuman and Rama.

○  
Pashan

It is a small village four miles north-west of Poona. The village is presently placed in a beautiful grove on a feeder of the Mula river.<sup>43</sup>

There is a Shiva temple, which belongs to the 18th century. Other monuments are hero stones and a deepmala built in bricks.

Hero stone : Four sides carved, flat top. (Photo)

Deepmala : It is octagonal on plan and has a tapering elevation. It is more of a minaret than a deepmala as it has a spiral staircase within it to lead to the top.

○  
Poona

Poona, the headquarters of the same district, is quite a famous place from medieval times when it was the capital of the Peshwas. It is situated in a slight hollow, on the right bank of the Mutha river, and is bounded on the west by the Mutha, on the north by the Mula and Mutha together, on the east by their feeder the Bahiroba nala and on the south-east and south by the spurs and uplands that rise to the northern slopes of the Sinhagad-Bhuleshvar hills. This place has been identified with Pūnaka Viṣaya, mentioned in an inscription of the Rashtrakuta King Krishna I, śaka 690.<sup>44</sup>

The earliest antiquarian remains are the Pataleshvar Brahmanical caves. They are to the north of Poona, very closely

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<sup>43</sup> B.G., op.cit., 205.

<sup>44</sup> Sten Konow, "Talegaon Cp. Pl.", op.cit.

resembling Jogai Amba rock temple, both in style and arrangements, only that the Nandi Pavilion in front is rounded instead of square. The measurements are 160 ft. by 100 ft.; the date of this temple is A.D. 800-900. Recently microliths<sup>45</sup> were found in the golf ground adjoining the Deccan College.

To the east of Poona were two small villages Kasarli and Kumbharli which have been absorbed in the city.

The two Shaikh-Sallas are two Musalman shrines or dargas on the river bank in Kasaba peth. They stand on the site of two Hindu temples of Narayaneshvar and Puneshvar and have been built of materials of the demolished shrines. Three doorway pillars, having a Ganapati on the lintel testify to this. On the right bank of the river Mutha, near the new bridge, there is a Yadava Ghat probably of the 12th century A.D.

Other details as well known are not included here.

### ○ Pur

It is to the south-east of Poona, at a distance of twenty two miles, on the slope of the fort Purandar. This has been identified with Hatampura, mentioned in an inscription of the Badami Chalukya King Vijayaditya, Śaka 640.<sup>45a</sup> The king encamped at this village, from where he donated the village Nirgundi which was near Daviḷgrāma in Samagiri Viṣaya. Samagiri

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<sup>45</sup> Indian Archaeology, a Review, 1955-56, p. 68.

<sup>45a</sup> Dixit, "Gopagaon Cp. Pl.", op.cit.



Viṣaya is identified with Purandara taluka, where in all the places mentioned are identified.

The population of the village is 700, which includes several communities. The surnames of the people are Kshirsagar, Khorgade, Dalvi, Nahalave, Borkar, Cole, Purandhare and Pote.

There are temples dedicated to Maruti, Khandoba, Rama and Narayaneshvar - Shiva; of these Narayaneshvar temple belongs to the 12th century A.D. Other monuments are hero stones, sati stones, pieces of decorated stone pillars, and a Gaja-Lakshmi stele. Sati-stone: It is a different type, which was not found elsewhere. (described in Chapter III) This stone is 3'-3" x 1'-2". It is carved on one side on which four hands bent in the elbow are shown.

#### Pur

Pur is a small village, a hamlet, about twelve miles west of Junnar, resting in the heart of hills which terminate later at the Nane pass. Here is the source of the river Kukadi, which flowing by Rājūr, reaches Junnar. The place where it oozes out in sufficient quantity has been built up into a tank, the water falling in it through gargoyle. Behind, to the west of this tank, stands the temple of Kukudeshvar, named evidently after the river, and belongs to the Yadava period.<sup>46</sup>

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<sup>46</sup> Sankalia H.D., Monuments of the Yadava period in the Poona district; E.D.C.R.I. 1941-42; Vol. II, Nos.3-4, pp. 217-225.

Rajur

Rajur is ten miles west of Junnar, a large village on the left bank of Kukudi. There is one Menhir-like stone.<sup>47</sup>

Ranjangaon

It is nine miles south-west of Sirur and has a famous temple of Ganapati. This Ganapati temple is one of the eight famous temples of Ganesh known as 'Ashta-Vinayakas'. The temple is built on the remains of old temple, which belonged to the 18th century.<sup>48</sup>

Ranje

It is eighteen miles south of Poona in the interior, on the south slope of Sinhagad fort. Here is a Vaishnava temple dedicated to Lakshmi-Narayan. It belongs to 12th century.<sup>49</sup> The place seems to have been in constant occupation since then as remains of early Maratha Mansions are also visible here.

Roti

A small village seven miles north-east of Supe, has a temple of Tukai-devi, built by the Medhe family. The temple is quadrangular and built of cut stone.<sup>50</sup>

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47 Sankalia H.D., Megalithic monuments in the Deccan and Karnatak , B.D.G.R.I., Vol. II, Nos. 1-2, p.184.

48 B.G., op.cit., p. 438.

49 Fergusson and Burgess, op.cit.

50 B.G., op.cit., p. 439.

○  
Saswad

On the left bank of the Karhā, about sixteen miles south-east of Poona, Saswad is a municipal town. This place is not mentioned in any inscription. Here is a mosque built entirely of Hemadpanti pillars.<sup>51</sup> Saswad is considered as a sacred spot especially by the Varkaris as there is the Samadhi of Sopandev, the brother of Jñaneshvar at this place. During later medieval times, Purandares, a family closely associated with the Peshwas had made this as their headquarters and hence there are several Maratha structures here.

Sinde

Sinde a hamlet close to Bhamboli in Khed is seven miles to the west of Chakan, has within its limits the hill of Bhamchandra.<sup>52</sup> There is also a village named the same; there is one small rock-cut Jaina temple and the commencements of two other excavations. The cave is now occupied as a linga shrine.

○  
Sindoneh

Sindoneh is situated at a distance of seventeen miles to the east of Poona, on way to Sholapur. It is situated on the slope of a hill called Dhavaleshvar. This has been identified with Sindigrāma, mentioned in an inscription of the

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51 B.G., op.cit., 439.

52 Fergusson and Burgess, C.T.I., p. 492.

Rashtrakuta King Kṛṣṇa I, Śaka 690.<sup>53</sup> It is one of the villages that are to the west of the donated village Kumārigrāma.

The population of the village is 1110, which includes several communities. The surname of the patil is Mahadik, others are Khedekar, Kapre, Zarad, Jagtap, Shinde and Mane. Among Mahars - Kamble, Shinde, Jadhav, Shirwale and Jagtap.

There are Maruti, Vithoba, Bahiroba, Mahadev and Mari-aie temples, but none of them seems to be old. Other monuments are hero-stones and samadhis. Hero-stones: They are 7 in number, two of them are carved on four sides, having four panels on each side; each stone is 4' x 1'-6" in size.

#### Somatane

Somatane is eighteen miles to the west of Poona in the interior in Maval. It is situated on the left bank of the river Pawana.

The population of the village is 358, which includes several communities. The surname of the patil is Murshe. Others are Kale, Jagadale, and Shende. Among Mahars - Gaikwad and Agale; Ramoshis - Waghmare. The villagers are agriculturists.

There are temples dedicated to Maruti and Shiva, but they are newly built. Other antiquities are nag-stones, samadhi stones, Gaja-lakshmi stele and an image of Bahiroba. Samadhi

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53 Sten Konow, "Talegaon Cp. Pl.", op.cit.

stones (as per Photo No.2.PL.XXXII.). Gaja-Lakshmi (as per Photo No.5; PL.IV ).

### Supe

. It is on the Ahmadnagar-Poona road, thirty six miles south-east of Poona. In the village is a mosque built out of the remains of a Hemadpanti temple,<sup>54</sup> and the ruins of a huge medieval gadhi.

### ○ Tarade

On Poona-Sholapur road, seven miles east. This has been identified with Tadavale, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I, Saka 690.<sup>55</sup> It is to the west of the donated village Kumārigrāma from the same inscription.

The population of the village is 600, which includes several communities. The surname of the patil is Memane; others are Gaikwad, Kale, Gavate, Dabhade and Jagtap. Among Mahars - Gaikwad, Bhandare and Jadhav.

There are Bahiroba, Maruti, Shiva and Mari-aie temples, but all of them are newly built.

### ○ Theur

Theur is, on the bank of the river Mula, to the east of Poona on Sholapur road, at a distance of fifteen miles. This

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54 B.G., op.cit., 448.

55 Sten Konow, "Talegaon Cp. Pl.", op.cit.

has been identified with Thiurgrāma, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I, Śaka 690.<sup>56</sup> It is to the west of the donated village Kumārigrāma and to the south of the river Mula. The village has shifted its place, the earlier one is by the side of the river where only debris exist now, the second one where only two temples (Vaman and Lakshmi-Narayan) exist, and the third one, the present village.

The population of the village is 700. Kunjir is the surname of the patil, and others are Pophale, Kakade, Taru, Kale, Shedge, and Dhumal.

Ganapati, Mahakali, Mahalakshmi and Madhav are the deities to whom the four temples are dedicated. Of these the Ganapati temple is recently built which is the main attraction. Other monuments are stone images. All these are Vahanas, two Nandi images, horse, tiger and a small elephant. Recently on the bank of the river Mula, fluted cores of chalcedony were discovered.<sup>57</sup>

#### Talegaon-Dabadhe

About two miles south of this small town and twenty miles north-west of Poona, is the Garodi hill, in which are a few early Buddhist excavations.<sup>58</sup>

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56 Sten Konow, "Talegaon Cp.Pl.", op.cit.

57 Indian Archaeology, a Review, 1953-56, p. 68.

58 Fergusson and Burgess, C.T.I., op.cit., p. 246.

○  
Urali

It is at a distance of eighteen miles to the east of Poona on Sholapur road. This has been identified with Araluva, mentioned in an inscription of the Rashtrakuta King Kṛṣṇa I, Śaka 690.<sup>59</sup> It is one of the villages that are to the west of the donated village Kumārigrāma from Pūnaka Viṣaya; and to the south of the river Mula. There is a vast change in the village, due to its situation on the main road and the railway station.

The population of the village is 2700, which includes several communities. Kanchan is the surname of the patil. Others are Khedekar, Tupe and Bagade.

There are three Shiva temples recently built. Maruti, Bahiroba temples are also recently built. Other monuments are hero-stones and a Gaja-lakshmi stele. Two hero-stones are carved on four sides, having a flat top. It is 1'-3" x 1'-3" x 3". Two of the hero-stones (See Photo 3, Pl. IV) are buried one on each side in the village gate.

○  
Urse

Urse is at a distance of twenty-four miles to the west of Poona, in Maval taluka in the interior on the slope of a hill.

The population of the village is 1200, which includes several communities. The surname of the patil is Ambekar. Others

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59 Ston Konow, "Talegaon Cp. Pl." op.cit.



are Thorve, Thakur, Dhamankar and Kedari. Among Mahars - Shinde, Gaikwad, Sonawane; Mangs - Adalge; Chambhars - Shinde, Thakar caste - Katkari and Dongerwadi.

There are temples dedicated to Bahiroba, Vaghjai, Maruti and Shiva, but they are new. Other monuments are Gaja-Lakshmi stele (See Photo No. 5, Pl. IV ) and seven Samadhi stones.

### ○ Valhe

It is on the Southern Railway line forty two miles east of Poona. It was a small village, and according to local legend, it was the place of Valmiki, the author of 'Rāmāyana'. He was known as Valya Koli before he took to penance. The villagers point out seven huge stones standing on the top of a nearby hill as the storeage jars in which the dacoit stored the heads of the victims he butchered.

The population of the village now is 6000, which includes several communities. The surnames are Pawar, Khavale, Kadam, More, Chikne and Rout. Among Brahmins - Mandke. Others are, Mahars - Bhosale, Waghmare; Mangs - Dodke; Chambhars - Bhosale; Ramoshis - Chavan, Borde; Dhangars - Madane, Dagade and Mane.

There are temples dedicated to Nath, Mahadev, Maruti, Vithoba, Rama and a Samadhi supposed to be of Walmiki. These temples belong to the 18th century. Other monuments are hero-stones, a Gaja-Lakshmi stele, Nag-stones. Hero-stones have four panels and a Kalash-like top; a peculiar hero-stone is found here, which is described in Chapter III.

This village could be identified with Kalaha-tṭhāna men-

tioned in an early Chalukyan inscription, along with Vir, Parinche, and Harni, which are already identified.<sup>60</sup>

### ○ Vir.

The village is situated to the south-east of Poona at a distance of thirty seven miles. This has been identified with Vira, mentioned in an inscription of the Chalukya King Vinayaditya, Śaka 609.<sup>61</sup> The object of the grant was the gift to a Brahmin of the village Vira, situated between Kaḷahaṭṭhāna, Parāñchika and Harinayiga, all on the southern bank of the river Nira, in the Sātimāla-bhōga in the Paḷayaṭṭhāna Viṣaya.

The population of the village is 4000. The surname of the patil is Dhumal. Others are Vachkal, Karande, Dhasade, Wagh, Lokhande, Dhavale, Bendre and Jamdade. Among Mahars - Sonawane and Rokade.

There are temples dedicated to Mhaskoba, Vireshvar, Rama, Maruti and Bhimashankar, but none of them is old.

### ○ Yavat

It is in Dhond taluka, twenty seven miles to the east of Poona, on Poona-Sholapur road. Three miles to the south of this village is a hill which was once fortified and known as Fort

60 Bhandarkar, "Jejuri Cp. Pl.", op.cit.

61 Ibid.

Daulat-Mangal. This hill and an ancient Shiva temple situated on its top form a most conspicuous feature of the whole area. It is visible for several miles from the whole of the surrounding area. The temple belongs to the period of 1150 A.D. to 1200 A.D. and is one of the most exquisitely and profusely decorated specimen of Yadava temple architecture.<sup>62</sup> During the Moslem rule the shrine was demolished and the sculptures disfigured; but Swami Brahmendra renovated it in the first half of the eighteenth century.

62. Naik A.V., The Bhuleshvar Temple Yavat,  
B.D.C.R.I., Vol. IV, No. 2, p. 95.

SAN GATI DISTRICT



ANTIQUITIES FROM  
POONA DISTRICT

1



BEBADHOL

2



BANER

3



URALI

4



BOREE

5



URSE

SANGLI

○  
Akkalkhop

Akkalkhop is twelve miles to the west of Tasgaon, on the left bank of the river Krishna and it is practically encircled by that river. This has been proposed to be identified with Añkulage mentioned in an inscription of the Silahara Candarāditya, Śaka 1037.<sup>1</sup> The King granted Akkal-khop and Boppēyavāda adding to it Adagā, all included in Mirinje-Kaṁpana to his vassal Nōlamba. The boundaries of the villages and the Khaṁpana are not mentioned in the grant but Mirinje is identified with Miraj and on that basis Añkulage with Akkalkhop. The other places have not yet been identified. From the various antiquities that exist now in the village it seems, the identification can be accepted.

The population is 4500. The surname of the patil is Suryavamshi. Others are Vibhute, Chougule and Deshpande. Among Mahars - Landge, Mangs - Ware, Chambhars - Kurhade; and Dhangars - Gadade; Jains - Nawale and Birnale.

There are Mhasoba, Ankaleshvar, Khopeshvar temples, a Jaina-basti, and an Audumbar temple but none of them is old. Other monuments are Gaja-Lakshmi, hero-stone, deepmal and a stone quern. (As per photo No.3 ).

Pl. XXXIII

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1 Khare, "Kolhapur copper plate of Gandaraditya Silahara, Śaka, 1037" S.M.H.D. 1.40.

In the village there are two temples - Ankaleshvar and Khopeshvar and people say that these temples formerly belonged to two different villages that have now come together.

#### Avarde

Avarde is a few miles distant from Manjarde, in Tasgaon taluka. There are ruins of temples belonging to 13<sup>th</sup> century.

#### Balgavade

Balgavade is eleven miles to the north-east of Tasgaon. This has been identified with Vālagavāda mentioned in an inscription of the Yadava King Krishna, Śaka 1172.<sup>3</sup> It is on the south boundary of the donated village Maṃjarabāde, now called as Manjarde. This village has changed its habitation and moved to the north. A mound exists where once the older habitation was. A close scrutiny of the mound has yielded chalcedony flakes and some pottery pieces. On a comparison with material from Nevasa in the Ahmednagar district, they can be assigned to the Chalcolithic period (dated 1500 B.C. - 1000 B.C. at Nevasa).

The population of the village is 1279, which includes several communities. The surname of the patil is Shinde. Others are Gavali, Wakale, Mohite, Chavan and Jains -

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2 Naik, "Structural architecture of the Deccan", N.I.A., Vol. IX Nos. 7-12, 284.

3 Khare, "Tasgaon copper plate, Śaka, 1172", S.M.H.D. 3.65.



Chougule. Among Mahars - Thoravat, Mangs - Raste, Awale; Chambhars - Adate, Ramoshis - Budavale, Dhangars - Shinde and Padalkar.

There are Siddheshvar, Maruti and Ganapati temples, but none of them is old. The village was once surrounded by a wall, having gates. Other monuments are four hero-stones, two nag-stones and a nandi and a few lingas. Hero-stones are of the usual type having three panels and a Kalash top. Of the two nag-stones, one is single, vertical, and wavy. The other is a couple, woven and in high relief. A hero-stone at this place is illustrated in fig. 1 plate xv. In the lowest panel it is shown that a man riding an elephant is fighting with a horse rider. In the next, upper panel, a seated person is shown.



#### Bhilavadi

Bhilavadi is ten miles to the west of Tasgaon, on the bank of the river Krishna. This has been identified with Vilvavade mentioned in an inscription of the Rashtrakuta King Dandidurga, Śaka 675.<sup>4</sup> The other places mentioned in the grant are not identified. Two references are there, that the places were included in Koppara five hundred-bhukti and the grant was made to a Brahmin from Karahātaka. From the antiquities found it seems that the habitation of the village must be old.

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4 Fleet J.F. "Sanskrit and old Canarese inscriptions (Samangad)", I.A. 11.114.

The population of the town is 9696. The surname of the patil is Shinde. Others are Kadam, Mohite, Chavan, Yadav; Jains - Chougule and Lingayats - Shete. Among Mahars - Kamble, Ranjane, Mangs - More, Kate, Vayadande; Chambhars - Mane, Kamble, Kurhade, Karande; Ramoshis - Madane, Bagadis - Ghogare, Taware and Sonawale.

The present village is composed of eight small sub-villages. There are Mahadev, Maruti, Rama, Mari-aie temples, but none of them is old. Other monuments are Nag-devi, Nag-stones, Gaja-lakshmi stele, hero stones.

(a) Nag-stone : The nag is seven hooded, wavy, upper half-human figure; lower, four circles in high relief.

(b) It is single hooded, wavy, having many knots. It is carved in high relief on a stone 2'-6" x 2'-6" x 1.

(c) It is a nag couple, wavy, upper half is of human figures with hoods.

### Bhose

Bhose village is nine miles to the south-east of Tasgaon, and there is a cave temple dedicated to Dandoba Mahadev. The temple is situated in the hills to the south-east of the village. An inscription in it shows that a king named Shaingan was intimately connected with it. The date in the inscription is said to read Śaka 611, but this seems to be incorrect and the King is probably the Devgiri Yadava King Singhan I or II, who flourished in the twelfth and thirteenth centuries.<sup>5</sup>

○  
Gaurgaon

Gaurgaon is ten miles to the north-east of Tasgaon near a small rivulet called as 'Hatti-odha'. This has been identified with Gōvaru, mentioned in an inscription of the Yadava King Kṛṣṇa, Śaka 1172.<sup>6</sup> It is the boundary village, which is to the east of the donated village Maṃjaravāṭaka now called as Manjardē.

The population of the village is 1001. The surname of the patil is Kharade. Others are Kadam, Dagade, Nimbalkar. Among Mahars - Mane; Mangs - Sakpal; Ramoshi - Mandale.

There are Maruti, Siddheshvar-Shiva, Renuka and Bhavani temples. The Mahadev temple from the village is an old one and it belongs to the fourteenth century. Other monuments are linga and nandi pieces. The village was surrounded by a wall having gates.

○  
Hatnur

Hatnur is nine miles to the north-east of Tasgaon. This has been identified with Hadhinaura mentioned in an inscription of the Yadava King Kṛṣṇa, Śaka 1172.<sup>7</sup> This is the boundary village, which is to the west, of the donated village Maṃjaravāṭaka now known as Manjardē. It is situated by the side of a small rivulet 'Kapur odha' which flows from Manjardē.

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6 Khare, "Tasgaon Cp. Pl.", op.cit.

7 Ibid.

The population of the village is 2497. The surname of the patil is Pawar. Others are Salunke, Lad, Katkar, Jadhav; Jains - Banne, Killedar, Kempavade. Among Mahars - Sontakke; Chambhars - Shendge; Mangs - Lokhande and Ehere; Vadars - Kadam and Pawar; Lingayats - Mahajan, Shivapuje and Ghewari.

There are Maruti, Mahadev, Honai-devi, Mari-aie, Yellama, Vetat-Bava temples, but none of them is old. Other monuments are hero-stones, nag-stones, images of Ganapati. One of the hero-stone depicts in the lowest panel a man fighting with a horse-rider; in another, a cow is shown in the lowest panel.

Nag-stone - Nag is shown with five hoods, wavy, with two circles on each side and it is in high relief.

### ○ Kundal

Kundal is five miles north of Valva and twenty-two miles south-east of Karad. The village is said to be the same as Kaundanyapur mentioned in Puranic legends and to have been the residence of Raja Hingandev, probably the same as the Deogiri Yadava King Singhan I (Śaka 1179) or Singhana II<sup>8</sup> (1209-1247). Just near the village in a hill there are 16<sup>9</sup> Brahmanical caves mostly cut in a soft reddish rock, and divided into two groups, one of 13 caves on the north eastern

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8 B.G. Vol. XIX, p. 487.

9 Fergusson J. and Burgess J., The Cave Temples of India, p. 426.

face, and the other of 3 on the southern face of the hill. One contains traces of some crude sculptures, like those at Patesvara, they have been altered and added to by building, but are probably not of very ancient date.

### Mahuli

Mahuli is a small village in Khanapur Taluka, ten miles north of Vita, has a remarkable Hemadpanti temple of Kadamba Devi. The temple belongs to the first half of the thirteenth century.<sup>10</sup>

### Manjarde

Manjarde is twelve miles to the north-east of Tasgaon, by the side of a small rivulet called as 'Kapur odha'. This village has been identified with Mañjaravāṭaka, mentioned in an inscription of the Yadava King Kṛṣṇa Śaka 1172.<sup>11</sup> This is the donated village whose boundaries are specified as below. To the east Gōvaru village; South Vālagavāḍa; West Hadhinaura; North Pēḍha. All these five place names are written in Prakrit language. The object of the grant was to grant half of the village Manjarde for the upkeep of the temple of Kalidev, which exists in the village now, and is called as Kalleshvar, and the remaining half of the village to twenty-five Brahmins.

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<sup>10</sup> Naik, op.cit.

<sup>11</sup> Khare, "Tasgaon Cp. Pl.", op.cit.

The population of the village is 3500. The surname of the patil is Mohite. Others are Kharade, Kalake; Lingayats - Kore and Mithari. Among Mahars - Kamble, Rana-khambe; Mangs - Kamble and Sathe; Chambhars - Kamble and More; Dhangars - Dhale.

There are other temples dedicated to Vithoba, Rama, Maruti, Lakshmi, and Shiva, but none of them is old. <sup>12</sup> Kallleshvar and Siddheshwar temples are old. Other monuments are a Jain image and hero stone.

### ○ Nerle

Nerle is a small village, locally known as Peth-Nerla due to its proximity to the former place. It lies fifty miles south of Satara on the Satara-Karad sector of the Poona Bangalore highway. The village claims great antiquity, going back to the Satavahana period. From that period onwards it was probably continually inhabited; the present locality showing structural remains of the Maratha and Moslem periods, and several fragments of early medieval sculpture. There was a habitation mound just outside the village, but it has been now practically destroyed. However, certain archaeological evidence <sup>13</sup> was salvaged and the following items were the more noteworthy of these:

(1) The earliest antiquarian remains are pot-sherds, technically known as black and red or Satavahana ware. Of the

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<sup>12</sup> Naik, op.cit.

<sup>13</sup> Information supplied by Dr. Mate.

same period a large number of coins made of Potien and bearing the legend Siri Gautami Putas Vilivayakura were discovered. Next come the red painted or Roman ware.

(2) From the early mediaeval period two images one of Shiva-Parvati, an exquisitely carved Ālingana-murti and the other, an equally well carved image of Mahishasura-mardini, are preserved in a small temple. From the graceful poses and profuse ornamentation, on the Ālingana-murti, the image can be assigned to the 9th or 10th centuries.

(3) A number of Hero-stones, two of them intact, but set, upside down in a masonry platform, belong to a slightly later date.

### Ped

Ped is fifteen miles to the north of Tasgaon. This has been identified with Pēḍha mentioned in an inscription of the Yadava King Arṣṇa Śaka 1172.<sup>14</sup> This is the boundary village, which is to the north of the granted village Maṁjaravāṭaka now called Manjerde. It is situated by the side of a small rivulet called as 'Kapur odha'.

The population is 6000. The surname of the patil is Shendge. He is dhangar by caste. Others are Jadhav, Kachare, Bhawar, Disale. Among Mahars - Sorate, Nanakhambe; Mangs - Sathe; Chambhars - Khade; Ramoshis - Chavan.

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<sup>14</sup> Khare, "Tasgaon, Cp. Pl.", op.cit.



There are Siddhanath, Maruti, Ambabai, Vitthal, Ganapati, Biroba, Pedjubai, Bhavani-devi and Revan-Siddha temples. None of these is old. Other monuments are hero-stones, nag-stone and linga-nandi pieces. The village was surrounded by a wall with gates. In the heart of the village is a Gadhi. At the gate of the village there is a channel built in stone, which is supposedly prepared for the elephants to drink water. The peculiarity about the hero-stones is that they are seventeen in number and are preserved at one place.

Stone channel for drinking water by the elephants.

Nag-Stone : It is carved in high-relief, single, vertical, wavy, having one hood.



List of Places in the

Satara

District

1	Mahabaleshvar	14	Babule
2	Vasota Fort	15	Kale
3	Rajapuri	16	Karad
4	Kuerud	17	Pateshvar
5	Shrival	18	Deur
6	Pandavagad	19	Chikangaon
7	Lohari	20	Khatav
8	Wai	21	Gursale
9	Savadhan	22	Katarkhatav
10	Vairatgad	23	Khuvad
11	Killi	24	Shingenapur
12	Yavateshvar	25	Shadali
13	Parali	26	Phalten

SATARABahule

Bahule is three miles south of Mandrul and ten miles east-south-east of Patan and contains a small Hemadpanti temple.<sup>1</sup>

Bavdhan

Bavdhan village is situated three miles due south of Wai. Just near the village there are caves described under Lohari.<sup>2</sup>

○  
Bhadali

Bhadali is situated six miles to the east of Phaltan. Bhadali village is divided into two parts, Kurda and Budruka - new and old. Bhadali has been identified with Bhādali mentioned in an inscription of the Chalukya King Vinayaditya, Śaka 609.<sup>3</sup> The King encamped at this village, when he granted the village Vir included in Paḷayaṭṭhāna Viṣaya, which was on the north bank of the river Nira. The boundaries of Bhadali are not given in the inscription, but its nearness to Phaltan and its antiquities which have been noted here prove the identification.

1 B.G., XIX, 452.

2 Fergusson J. and Burgess J., The Cave Temples of India, p. 212.

3 Bhandarkar D.R., "Jejuri plates of Vinayaditya, Śaka-Samvat 609", E.I. 19.62.

The population of Khurda is 350 and that of Budruk 309. The population includes several communities, having a majority of Dhangars. The surname of the patil of Khurda is Sonvalkar. Others are Kolpe, Pisal, More, Borate, Adake and Boke. The surname of the patil of Budruk is Dange. Others are Nimbalkar, Shinde, Sawant, Bhuite and Mulik. Among Mahars - Mane, Jadhav and Shitole.

There are Bahiroba, Maruti and Shiva temples in Khurda, but all seem to be modern. In Budruk, there are also Shiva, Vishnu and Maruti temples, which are newly constructed. Other monuments are hero stones, a Gaja-Lakshmi stele and Vishnu image.

#### Gursala

<sup>4</sup>  
Gursala is a few miles to the south-west of Katar-khatav. Outside the village is the temple of Ramalinga<sup>5</sup> and a tank. It belongs to the fourteenth century.

#### Chimangaon

Chimangaon, a village on the left bank of a stream about four miles north-east of Koregaon, has a ruined<sup>6</sup> Hemadpanti temple of Mahadev.

<sup>4</sup> Cousens H., Mediaeval Temples of Dakhan, p. 61.

<sup>5</sup> Naik A.V., "Structural architecture of the Deccan", N.I.A. Vol. IX, Nos. 7-12, p. 291.

<sup>6</sup> B.G. Vol. XIX, p. 461.

Deur

Deur, on a feeder of the Varna, about ten miles north-west of Koregaon, and fourteen miles north-east of Satara, has a temple of Kalleshvar Mahadev. It is a one-shrine<sup>7</sup> temple and belongs to the fourteenth century.

## ○

Kale

Kale is seven miles to the south of Karad. This has been identified with Kalli mentioned in an inscription of the Rashtrakuta King Kṛṣṇa, Śaka 880.<sup>8</sup> In the Karahata-district and near the Kanhāvannā river, this Kalli and a group of twelve other villages, was included. Karahata is modern Karad and Kanhāvannā river is Krishna-Venna, which needs no explanation. Kale is situated to the south of Agashiva hills, where there are Buddhist caves.

The population of the village is 7122. The surname of the patil is Yadava; others are Chanachor, Khot, Chougule, Desai, Gujar. Among Mahars - Kamble, Mangs - Pate, Chambhars - Ladi, Ramoshis - Madane and Dhors - Kadam; Dhangars - Kakade.

There are Vakoba, Maruti, Lakshmi, Satwai, Malai, Datta and Mahadev temples, all of them are modern. Other monuments are a hero stone, a Nag-stone and a Gaja-Lakshmi stele (described in the next Chapter).

<sup>7</sup> Naik, op.cit., p. 282.

<sup>8</sup> Bhandarkar R.G., Karhad plates of Krishna III, Śaka Samvat-880, E.I. Vol. 4.278.

Nag stone : It is deep relief, single, wavy, vertical and has one hood. It is 2' x 10" x 6".



### Karad

Karad is thirty-two miles to the south of Satara, situated on the confluence of Krishna and Koyana rivers. It was of considerable importance from remote past. The place was then known as Karhātaka, Karāhaḍa, Karage etc. The great Epic, the Mahābhārata, refers to Karad and, excavations carried out by the B.I.S.M. in 1948-49, have established that it was inhabited during the Sātavāhana period.<sup>9</sup> There are many epigraphic references also. In addition, there are many more antiquities the details of which are published. In the neighbourhood hills are a number of Buddhist and Brahmanical caves.<sup>10</sup> The caves are in the hills to the south-west of Karad, the nearest being about two and a half miles from the town, in the northern face of one of the spurs of the Agasiva hill, looking towards the valley of Koyana. The most distant group is in the southern face of another spur to the south-west of the village Jakhanwadi, at a distance of three to four miles. The total number of caves is sixty-three and they are classified as below :-

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9 Explorations at Karad, Bharat Itihas Samshodhaka Mandal, Sviya Grantha Māla, No. 74, 1948-49 Report.

10 Fergusson J. and Burgess J., The Cave Temples of India, p. 212.



- I. The southern group, near the village of Jakhan-wadi consisting of 22 caves.
- II. Those in the south-east face of the northern spur, about 19 caves.
- III. Those facing the valley of Koyna, which are more scattered - 22.

About the caves, it can be said in general that there are no pillars in the larger halls, many excavations are very small, the various cells have beds in the cells, forms of the chaitya are primitive, and there is a total absence of sculpture in these caves. These caves are dated between 200 B.C. to A.D. 50. These belong to the Hinayana Sect of Buddhism.

The population of the town is 25000. The surname of the patil is Londhe, others are Pawar, Dubal, Shingan, Dange, Valavade. Among Mahars - Lade, Kamble. Mangs - Bhosale. Chambhars - Shinde, Karande and Gaikwad.

There are many temples in the town at present of which Hatkeshvar - a Shiva temple seems to be old belonging to the 13th century. Other monuments are hero stones, Nag stone and Gaja-lakshmi stele.

Gaja-Lakshmi : It is in a crude form and the pattern is usual.

Nag-stone : There is a nag carved in deep relief, vertical wavy, having one hood. Size 2' x 10" x 6".

Hero-stone : Described in the next chapter.

### Khatav

Khatav is twenty-five miles east of Satara. There are Nagnath, Ganapati and Someshvar temples, which are all in Hemadpanti style.<sup>10</sup> These are one shrine temples and belong to the fourteenth century.<sup>11</sup>

### Katarkhatav

Katarkhatav is twelve miles south-east of Khatav. There is an old temple of Katareshvar. It is a one shrine temple and belongs to the fourteenth century.<sup>12</sup> Here is a hero stone.

### Kikli

Kikli a small village is twelve miles south-east of Wai. There is a group of ancient temples. One of these temples is a three-shrined one and it belongs to the thirteenth century.<sup>13</sup>

### Kusrud

Kusrud is a small village, six miles south of Patan, has near it a cave temple. The cave is on the north slope of a hill spur about a quarter of a mile south of the village and three hundred feet above the plain.<sup>14</sup>

10 Cousens, op.cit., p. 60.

11 Naik, op.cit., p. 291.

12 Cousens, op.cit., p. 60.

13 Ibid.

14 B.G., op.cit., p. 489.

### Lohari

Lohari is a small village four miles to the north of Wai. There are Buddhist caves of the Hinayana sect belonging to 200 B.C. to 50 A.D.<sup>15</sup> There are eight excavations, cut in soft trap rock, running from south-east to north-west, and facing south-west. The first from the south-east is a plain Vihar, about 27' x 21', with three cells and near it a tank. The second important cave has a hall 31' x 29 1/2' x 8 1/2' in height, with a bench along the left side and parts of the front and back; four cells on the right side with stone beds and small windows, while in the back are two more similar cells, with a stupa between them, 16 feet square, originally with a door and two large windows to admit light into it. The harmika of the stupa has been destroyed to convert it into a gigantic linga or emblem of Shiva 6'-4" high and 8' in diameter, styled Palkeshvar or Palkoba. To the left of the cave is another excavation, much ruined. The other caves are of smaller size.



### Mahabaleshvar

Mahabaleshvar, the famous hill-station, is twenty miles to the west of Wai and thirty-three miles north-west of Satara. The temple of Mahabaleshvar which gives its name to the station, is situated 4385 feet above sea level in a small village two and a half miles north of the Bazaar. This

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<sup>15</sup> Fergusson J. and Burgess J., op.cit., p. 211.

temple is a Hemadpanti temple and belongs to the fourteenth century.<sup>16</sup> It has only a shrine.

#### Mhaswad

Mhaswad is a small town, seventeen miles south-east of Dahiwadi and fifty-three miles to the east of Satara. Near the west entrance of the town in the north-side of the street is the temple of Shiddhanath usually called Nath.<sup>17</sup> The temple belongs to the fourteenth century.

#### Pandavgad

Pandavgad is four miles to the north-west of Wai. It is a fort which is said to have been built by the Kolhapur Śilahara King Bhoja II (1178-1193) of Panhala. The Pandavgad caves are situated on a small south-east projection of Pandavgad fort within the limits of Dhavdi village. The caves are Buddhist and belong to 200 B.C. to 50 A.D.<sup>18</sup>

#### ○

#### Parali

Parali village is at the foot of Parali fort, seven miles to the south-west of Satara. On the north-west of Parali village, about a few yards outside are two old Hemadpanti temples facing east and a tank. Of the two, the

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<sup>16</sup> B.G., op.cit., p. 490.

<sup>17</sup> Naik, op.cit., p. 291.

<sup>18</sup> Fergusson J. and Burgess J., op.cit., p. 213.

southern is older than the other. These temples belong to the fourteenth century.<sup>19</sup> Other monuments are hero stone, Deepamal, and a tank. Hero stone (See Photo No. 5. Pl. V ). Deepamal (See Photo No. 4. Pl. V ).

### ○ Pateshvar

Pateshvar, a peaked hill rising above the rest of the range about seven miles south-east of Satara, has on its north-west face close to the junction of the village at Degaon Nigdi and Bharatgaon and within the limits of Degaon a series of cave temples.<sup>20</sup> They are small group of some five excavations near the top of a hill, about six miles south-east from Satara. They are very rudely excavated, and have been much altered and enclosed with buildings during last century, but from the number of loose lingas lying about, and their plans so far as they can be made out, they appear to have been Brahmanical.

### ○ Phaltan

Phaltan is sixty-nine miles to the south-east of Poona. This town and the surrounding area has been identified with Paḷayaṭṭhāna-Viṣaya, mentioned in an inscription of the Chalukya King Vinayaditya, Śaka 609.<sup>21</sup> The King granted

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19 Naik, op.cit.

20 Fergusson J. and Burgess J., op.cit., p. 427.

21 Bhandarkar, Jejuri Plates, op.cit.

some villages which were included in Sātimāla-bhōga in the Paḷayaṭṭhāna-Visaya, which were near the river Nira. All these villages have been identified and are included in Poona district, and hence the identification of Paḷayaṭṭhāna with the modern Phaltan.

The population of the town is 20,000 which includes several communities. It being a princely state till recent times the name of the patil is not on the record. Others are Nimbalkar, Petkar, Shinde, Khanvilkar, Pawar, Ahivale Kakade, and Mane.

There are many temples in the town, of which Rameshvar and Jabareshvar are earlier than the rest. Rameshvar temple is at a distance of a mile, to the east. Jabareshvar temple is in the heart of the town and it belongs to 12th century.<sup>22</sup>

### ○ Satara

Satara achieved great importance during the 18th century, as the capital of Chhatrapati Shahu. There are a number of buildings from the latter half of the 18th century and the beginning of the 19th century, still in a good state of preservation. However, very little about this place is known from the earlier times nor are there any authentic antiquities reported from the pre-Maratha days.

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<sup>22</sup> Naik, op.cit., p. 251.

### Rajapuri

Rajapuri is a small village about eight miles to the west of Wai, in the Satara district, near the source of the Krishna. The caves<sup>23</sup> are in a spur of the Mahabaleshvar range, on the south-west of the Krishna, and at a height of 1300 feet above the valley. The caves are irregular and rudely cut, and extend about 30 yards along the face of the cliff. A structural wall is, inserted in front, inside which are four plain square pillars in two rows in front of the shrine which is about seven feet square inside, but irregular in its outer form. There is also another smaller linga shrine, in the right wall of the front area, and two cells, one unfinished, in the back of the 'pradakshina' path; a low passage leads to the right into a room, of which the front is blocked up and which has a smaller room behind it. From the left side, there is also an entrance into other two rooms, and from the front one, a low passage leads into an irregular area containing two tanks, and a cell dedicated to Bhavani. In front is an inscription on a loose slab in an old form of Devanagari - perhaps of the 14th century A.D. These are Brahmanical caves.

### Shingnapur<sup>24</sup>

Shingnapur is in Man taluka, thirteen miles to the

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23 Fergusson J. and Burgess J., op.cit., p. 426.

24 B.G., op.cit., p. 580.



north-east of Dahiwadi. The town is said to have been founded by the Yadava King Singhana<sup>25</sup> (A.D. 1210-47) who is also credited with having built one hundred temples of Shiva daily. The great temple of Sambhu Mahadev, which is a good example of a very late 'Hemadpanti' temple,<sup>26</sup> is situated about three quarters of a mile west of the village upon the highest point of the range, and is a conspicuous object for miles around. This temple belongs to the end of the first half of the 13th century.<sup>27</sup> And was later on renovated by Shivaji.

### C Shirwal

Shirwal is fourteen miles to the north of Wai. This has been identified with 'Sirivalayapura',<sup>28</sup> and 'Śrīmāla Viṣaya' mentioned in two different inscriptions of the Rashtrakuta King Dhruvaraja and Kalyani Chalukyas in Śaka 702 and 1001.

There are 17 caves, and are at the head of a short narrow valley on the eastern slope of a spur from the Mandhar-dara range of hills, which bound the Nira valley on the south. They face the north-east and are of the same severely plain type as all the earliest caves. The first is a small chaitya cave 20' - 3" x 14', square at the back, with a plain stupa 5'-3" in diameter, having a plain capital of 4'-3"

25 Cousens H., op.cit., p. 61.

26 Ibid.,

27 Naik, op.cit., p. 272.

28 Altekar A.S., "Two Bhor State Museum copper plates", E.I. 22.176 and A.S.I. A.R., 1934-35, p. 61.

fillets. The door is 5' wide, and the internal height is 5'-6". The second excavation has been a Vihara of which the whole front has disappeared with one of the cells on the right hand side. It has been about 26' square with three cells on each side and in the back, in all except two, are the usual stone benches, four of them have small window openings, a foot square, with a countersunk margin at the outer side. Round the hall runs a bench. The third is, apparently, a natural cavern 17' deep, irregular in shape, and only about 3 1/2' high. The remaining four in the lower tier and two in the upper are more or less irregular apartments, much ruined by the decay of the rock, one of them has two benched cells at the back. There are also six small excavations on the south side of the ravine. The caves belong to Hinaya Sect of Buddhism and dated 200 B.C. to A.D. 50.<sup>29</sup>

The population of the village is 3000. The surnames are Taralekar, Nigade, Kabule, More, Magar. Among Mahars - Kamble, Doiphode and Mandke.

There are seven temples dedicated to Kedareshvar,<sup>30</sup> Ambai, Mandai, Shiva, Vithoba, Maruti and a tomb, but none of them is old. Other monuments are here-stones, Nag-stones, and Sati-stones. Hero-stone (See photo No.1, pl. V); Sati-stones (See photo No.2 & 3, pl. V).

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29 Fergusson J. and Burgess J., op.cit., p. 212.

30 Mate, Maratha Architecture, p. 104.

31

Vasota hill fort

Vasota hill fort in Javli, is situated five miles west-north-west of Tambi. Vasota is the most ancient hill in the district. It is attributed to the Kolhapur Śilahara chief Bhoja II (1178-1193) of Panhala and from the Cyclopean blocks of unmortered trap which form the pond and older portions of the wall, appears undoubtedly to be of great antiquity.

32

Vairatgad Fort

Vairatgad fort in Javli, lies nine miles to the north-east of Medha and six miles to the south-east of Wai on a spur of the main Sahyadri range. The fort is one of those said to have been built by Bhoj Raja, the Kolhapur Śilahara Chief Bhoja II (1178-1193) of Panhala, and its name is locally derived from the Vairata, a wild tribe supposed to have dwelt in this neighbourhood who were subdued by the Pandavs.

Wai

Wai is twenty-one miles north of Satara. This has been identified with Vayvada mentioned in an inscription of the Kalyani Chalukya King Vikrama VI Śaka 1004.<sup>33</sup> It is situated

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31 B.G., op.cit., pp.606-7.

32 Ibid.

33 Kielhorn F. "Tidgundi plates of the time of Vikramaditya VI, (Chalukya) Vikrama-Samvat 7", E.I. 3.306.

now on both the banks of the river Krishna and is also a sacred place. There are caves near Wai, at Lohari and also two in the neighbourhood between Panchgani and Bawadhan. All the caves belong to the Buddhist Hinayana Sect, and are dated 200 B.C. to 50 A.D.

The population of the town is 17000. The surname of the patil is Abdul Gaffar. Others are Hagir, Gujar, Patne, Jamdade, Gole and Ranjane. Among Mahars - Bhalerao, Ramaraje and Kamble. Chambhars - Shinde.

There are many temples dedicated to various dieties, but are recently built. Other monuments are hero-stones, nag-stones. The town was surrounded by a kot wall having gateways.

Nag-stone: It is 4' x 2' x 6". There are three nags carved. The central one has five hoods, having a knot to the lower portion. The other one is 2' x 10" x 62 single, wavy, vertical, having one hood and it is in deep relief.

#### Yavteshvar

Yavteshvar is a small village on the plateau to the north-west of the summit of the Yavteshvar hill, about two miles west of Satara. The village contains a temple of Yavteshvar<sup>34</sup> and close to it a tank. The temple is very old. There are hero-stones in the court-yard of the temple, one of them is as follows : It has three panels and a kalash top. In the lowest panel a fight between two individuals is shown. (See photo No. 6. Pl. V ).

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34 B.G., op.cit., p. 615.



SHOLAPUR

District

ANTIQUITIES FROM  
SATARA DISTRICT

1



Shirwal

2



Shirwal

3



Shirwal

4



Parali

5



Parali

6



Yevateshwar

SHOLAPUR

○  
Ashti (Ashteh)

Ashti is thirteen miles to the north of Pandharpur, by the side of Susara rivulet. This village is known for its big tank, which is useful for irrigation, to the neighbouring villages. It is also a railway station. This village has been identified with Asuthige, mentioned in an inscription of the Yadava King Singhana, <sup>1</sup>śaka 1126. This inscription records the grant of several pieces of land from 16 villages to the God Siddha-Somadev whose habitat was Puluja, where the inscription exists and some lands around Ashti were included in this grant.

The population of the village is 3000, which includes several communities. The surnames of patil are Vyavahare and Nikam. Others are Gund, Bhosale, Mane, Gaikwad and Kirgat. Among Mahars they are Gade and Masugade; Chambhars - Bhosale and Kamble; Mangs - Mane and Sathe; Vadars - Shinde and Pawar; Dhangars - Gavade, Hajare and Savant.

There are temples dedicated to Shiva, Maruti, Parshva-nath, Gopalkrishna and Bahiroba. Of these the Shiva temple is an old one. The plan, structure and the decoration on it, make it clear that it belongs to mediaeval period. Other monuments are, a portion of kot-wall, a Gaja-Lakshmi stele,

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1 Khare, G.H., Sources of the Mediaeval History of the Deccan, 2.56.



hero-stones, a nag-stone, and a Tiger-stone or Vyagraha-<sup>2</sup> emblem of the Chola kings. Of these antiquities the more notable are as follows :- (i) Nag-stone; it is 2' x 9" x 6", vertical, single headed, in high relief. (ii) Hero stone; four sides carved, half buried, usual pattern; (iii) Gajalakshmi stele - 2'-8" x 2' x 1'; usual pattern described in Chapter III.



#### Bavi

Bavi is twenty miles to the north of Pandharpur in Madhe Taluka. This village is identified with Bagavi, mentioned in an inscription of the Yadava King Singhana, Śaka 1126.<sup>3</sup> It was included in Karkamba-Desh. The inscription records the grant of land from three villages to the God Tejeshvar whose habitat was Bagavi, but the present inscription exists at Waphale, which is three and a quarter miles to the east.

The population of the village is 1700. The surname of the patil is More. Others are Kothari, Chavan, Mahadik. Among Mahars - Gade; Mangs - Patole; Chambhars - Kamble and Aiewale; Dhangars - Galande and Kharat.

In the village there are Maruti, Vithoba and Shiva

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2 Comarswamy, A.K., History of Indian and Indonesian Art, p. 44.

3 Dixit M.G., Sources of the Mediaeval History of the Deccan, 4.66.

temples. Of these the Shiva temple is the only older one. It is a triple shrine temple belonging to the 12th century. Other monuments are hero-stones, stone ranjan (Detail in Chapter III) and an image of Shiva-head.

### Bhandar-Kavathe

Bhandar-Kavathe is twenty-seven miles south-west of Sholapur, on the bank of the Bhima river. This has been identified with Bhandaragavittage on the northern bank of the river Bhimarathi, mentioned in an inscription of the Badami Chalukya King Kirtivarma II, Śaka 679.<sup>4</sup> The king issued<sup>5</sup> the grant while encamped at this village.

The population of the village is 2966, out of which 800 are Lingayats. The surname of the patil is Gurav. Others are Mutale, Virade, Hatale, Bahirgonde, Kore and Hadsange. Among Mahars - Kadam and Turve; Kolis - Kamale; Dhangars - Bandichowde, Chodke and Waghmode.

There are temples dedicated to Shiva, Maruti, Mahasiddha Mari-aie, but all are newly reconstructed, so nothing can be said about their antiquity.

The other monuments are as follows :-

- (1) Hero-stones, in all three. Out of these, two are fragmentary. The third one has three panels and follows the pattern described in Chapter III.
- (2) Sati stones : two pieces - similar to that described in Chapter III.

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4 Kielhorn F. "Vakkaleri plates of Kirtivarma II Śaka-Samvat 679", E.I. 5.200.

5 Ibid.

(3) Vishnu Image : The lower half of the image is broken off. The figure is weathered. The two upper arms are visible and hold the Padma and Chakra in the right and left arms.

(4) Naga stones : They are vertical, wavy, in high relief. Size 2' x 9" x 6".

### Dehgaon

Dehgaon is twenty-four miles south-west of Sholapur, at present known as Vad-Dehgaon. It is situated on a stony ground on the banks of the river Bhima. Nali Dehgaon is its extension at a distance of two miles. Dehgaon is identified with Degaveyalli, mentioned in an inscription of the Yadava King Singhana, Śaka 1128.<sup>6</sup> This inscription records the grant of several pieces of land from 16 villages to the God Siddha-Somadev, whose habitat was Puluja, where the inscription exists; and some lands around Dehgaon were included in this grant.

The population of Vad-Dehgaon is 2000 which includes several communities, while that of the other village is 695. The surname of the patil is Patil. Others are Suryase, Suryavamshi, Baber, Varsekar and Shendkar. Among Mahars - Athawale, Mhaske and Rokade; Mangs and Vadars - Pawar.

The monuments are Vishnu image and nag-stones and hero-stones. The temples are all newly rebuilt. Nag-stone:

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6 Khare, Puluja ins., op.cit.

(illustrated in Chapter III). The other nag-stone and Vishnu image (as per photo. NO. 4; Pl. VI). It is a nag-couple, vertical and in high relief. It is 2' x 1' x 6". Vishnu image as usual. Hero stones are four in number. On one of them in the lowest panel, a fight between an elephant rider and a horse rider is depicted.

### Devadi

Devadi is twenty-two miles north of Pandharpur. This is identified with Devadi mentioned in an inscription of the Yadava king Singhana. The approximate date is Śaka 1211.<sup>7</sup> The inscription records the grant of land from three villages to the God Tejeshvar whose habitat was Bagavi, but the present inscription exists at Waphale; the land from this village was also granted.

The population of the village is 1218, which includes several communities. The surname of the patil is Thorat. Others are Bhosale, Wakhankar, Asabe and Morave. Among Mahars - Kasabe and Gaikwad; Mangs - Jadhav; Dhangars - Satpute and Shinde; Vadars - Shinde; Ramoshis - Chavan.

The village has shifted to the north from its original position, and hence the temples are newly built. They are Maruti, Mahadev, Ambabai, Ganapati, Datta and Jyotiba. The village is surrounded by a kot-wall the remains of which still exist. It lacks any other monuments.

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<sup>7</sup> Dixit, Waphale ins., op.cit.

○  
Ite (Eeteh)

Ite is eleven miles to the east of Pandharpur on the banks of the Bhima. This has been identified with Iththe, mentioned in an inscription of the Yadava King Singhana, Śaka 1128.<sup>8</sup> This inscription records the grant of several pieces of land from 16 villages to Siddha-Somadev whose habitat was Puluji, where the inscription exists. This whole village was donated to Amujidevarasa which is included in this grant.

The population of the village is 250. The surname of the patil is Salger. Others are Gaikwad and Dandge.

In the village there are four temples dedicated to Mahasiddha, Maruti, Mari-aie and Lakshmi-aie. Out of these the Mahasiddha temple might be late mediaeval, as it has pillars of the Yadava order. The most important item of the village is mound, quite close to the side of the river. It is 50' in height and 100' x 50' in length and breadth. Here, pottery similar to that occurring in the Chalcolithic layers at Nevasa, Jorwe, etc. was discovered on the mound (Pl. ). See details in Chapter III.

Jeluer

Jeluer is eight miles south-east of Akalkot. There is a temple of Maruti<sup>9</sup> at the gate built on the Hemadpanti style.

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8 Khare, Puluja ins., op.cit.

9 Burgess J. and Consens H., Revised lists of antiquarian remains in the Bombay Presidency, Vol. VIII, p. 44.

The pillars in the mandap run parallel to the front and form a portico. A small temple of Sheshashayi in the court of Kashilinga Mahadev's has some figure carving about it. There is a fine well in the same court.

#### Kandalgaon

This is fourteen miles south-west of Sholapur, has a Hemadpanti temple of Kedarlinga Mahadeva. The porch has three pillars on each side and the hall or mandap has five on each side in continuation of the porch pillars. The temple has side shrines of Mahadev and Mallikarjuna. <sup>10</sup>

#### Karkamb

Karkamb is fourteen miles north-west of Pandharpur. This place has been identified with Karakamba mentioned in an inscription of the Yadava King Singhana.<sup>11</sup> The king granted some land as a donation to a temple of Tejeshvar from the villages Deivadi, Bagwi and Uppal included in Karakamba desa to the temple of the God Tejeshvar, at Bagavi, and the present inscription exists at Waphale.

The population of the town is 8000, which includes several communities. The surname of the patil is Vyavahare. Others are Phase, Bhosale, Deshmukh, and Takale. Among

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<sup>10</sup> B.G. Vol. XX, p. 412.

<sup>11</sup> Dixit, Waphale ins., op.cit.

Mahars - Shinde, Mangs - Waghmare, Tupsoundar, and Gaikwad;  
Vadars - Petkar.

There are temples dedicated to Datta, Rama, Maruti, Karkambe-devi, Shiva and Ganapati, but none of them is old, except the temple of Karkamba devi. The shrine of the temple is 6' x 8' having an antaral 5' x 4' and a mandap 20' x 16'. The pillars are of the Yadava order having nag capitals. Other monuments are a sati-stone, hero-stones, nag-stones, and inscribed stones. Images are of Ganapati, Narasimha, Vishnu and Shiva. From the details given below it will be seen that nearly all the images are of antiquarian importance.

Shiva head: (See photo No.1. Pl.VI ).

Nag-stones : There are three; one of them is 2' x 9" x 6" in high relief, vertical and wavy. The other two are simple wavy, having a knot.

Inscribed stone : There is one; on the top of the face, there are Varaha, Cow, Vishnu, Naga, tree sculptures and above these Moon and Sun.

Vishnu image : (Described in Chapter III)

Hero-stones : They are five in number and of usual order.

### Kurul (Koorool)

Kurul is sixteen miles to the east of Pandharpur. The soil surrounding the village is black-cotton. It is on the Pandharpur-Sholapur road. The village has been identified with Kuruvalage and also as Kuruvalageyalli, mentioned in an inscription of the Yadava King Singhana, Śaka 1128.<sup>12</sup>

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<sup>12</sup> Khare, Puluja ins., op.cit.



The inscription records the grant of several pieces of land from 16 villages to the God Siddha-Somadeva whose habitat was Puluja, where the inscription exists; and some lands around Kurul were included in this grant.

The population of the village is 3500, which includes several communities. The surname of the patil is Jadhav. Others are Ghodke, Nanavare, Jadhav, Katre, Pawar and Waghmode. Among Mahars - Gaikwad, Bhalerao; Mangs - Gaikwad and Chambhars - Kamble.

There are three Shiva temples and Maruti, Ambabai, Khandoba and Vithoba temples. Of these only Shiva temple i.e. Uttareshvar is old and belongs to the 12th century. The shrine is 8' x 8' having an antarala and a mandapa. The pillars are of the Yadava order having nag capitals. There is no Sikhar to the temple. The ceiling of the temple is well decorated.

Other antiquities: Gaja-lakshmi stele<sup>Pl. VII. Pl. No. 8</sup>. It is a semi-circular stone. The goddess is seated in the centre and two elephants flanking her with waterpots in their trunks. There is one more stele in the village. Nandi-images : They are two, kept in front of the temple. It is a usual type of sculpture. Nag-stone : It is vertical, wavy, but broad. It is 2' x 10" x 9", in high relief, and has five hoods.<sup>Pl. VII. Pl. No. 7.</sup>

Hero and Sati stones : As usual.

Vishnu image : On the left side wall in a temple. As usual.

Step-well : It is 25' x 25' x 25'. It has 10 steps west to East and South to North, having two niches.

○  
Korawali (Korowlee)

Korawali is twenty seven miles to the east of Pandharpur in Mohol taluka, three miles in the interior from main road. This has been identified with Koravatti mentioned in an inscription of the Yadava King Singhana Saka 1128.<sup>13</sup> This inscription records the grant of several pieces of land from 16 villages to Siddha-Somadev whose habitat was Puluja, where the inscription exists; and some lands around Korawali were included in this grant.

The population of the village is 2500, which includes several communities. Majority of the population is of Lingayats and speak Kannada. The surname of the patil is Mhamane. He is a Lingayat by caste. The police patil is Shelke and he is a Lonari by caste. Others are Ghule, Jadhav, Pawar, Malgunde, Kasture; Rodke and Kore. Among Mahars - Kamble, Mangs - Gaikwad, Kungar and Dhobale.

There are Mallikarjun (Shiva-temple), Narsimha, Maruti, Vithoba, Kalleshvar, Bassanna, Ganapati, and Ambabai temples. Of these the Mallikarjuna temple is very old. The door frame of this temple resembles the south doorway of Kashivishveshvar temple of Lakkundi.<sup>14</sup> The shrine is 6' x 6', having Gajalakshmi on lintel. The door frame is well-decorated and the pillars have nag capitals.<sup>15</sup>

13 Khare, Puluja ins., op.cit.

14 Cousens H., The Chalukyan architecture of the Kanarese districts, Pl. LXVII.

15 Details in Chapter III.

Sati-stone :-It is as usual. 2' - 8" x 1' - 6". On the face near the top are carved Moon, Sun and Linga.

Nag-Padmini:- It is 1'-6" x 1'. Lower portion wavy, seven hoods at the back. It is in high relief.

Bassanna temple :- This is the only temple of a Nandi found in the region under survey.

Gaja-lakshmi stele :-As usual, at one place in the village.

Hero-stones :- Four, as usual.

Monoliths:- Erected near the Vesa or gate of the village and not dissimilar to those found at Bhosari in Poona district. In the village in debris pieces of red and black pottery were found.

### Malsiras

It is on the Poona-Sholapur road about twenty-five miles north-west of Pandharpur, and about seventy miles north-west of Sholapur. There are Someshvar and Maruti temples. The temple of Someshvar is an old Hemadpanti building.<sup>16</sup>

### Mardi

Mardi is situated at a distance of ten miles to the north of Sholapur. It is situated on high mounds. It has been identified with Marudige and Marudhinagara mentioned in in-

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16 B.G., op.cit., p. 413.

-scription of the Kalyana Chalukya Jayasimha II Śaka 944<sup>17</sup>  
 and Yadava king Singhana Śaka 1134<sup>18</sup> respectively. This re-  
 cord mentions the gifts given by various persons to the God  
 Yogeshvar from a period of Śaka 1102 upto 1134. Mardi was  
 previously a centre of eighty villages known as Marudhinagara-  
 shiti. To the south-east of Mardi there were two places.  
 They were Kasaya-grāma and Gavareshvarpur, to the south Surat,  
 now known as Taradgaon.

The population of the village is 3216, which includes  
 several communities. The surname of the patil is Kadam.  
 Others are Deshmukh, Mudke, Kate and Jagtap. Among Mahars -  
 Kamble; Mangs - Mahapure, Hajare, Shirsat and Borade; Dhan-  
 gars - Cire, Bansode, Cavali and Misal; Dhors - Narayankar.

The temples are of Ambabai, Shiva, Nag and a mosque.  
 The mosque is built out of a destroyed Hemadpanti temple.  
 Near the mosque are the remains of a Hemadpanti well with much  
 good sculpture.<sup>19</sup> Ambabai temple is old and it belongs to  
 the 12th century.

Tree and serpent : Described in Chapter III under  
 Naga-stones.

Nag-stone : It is in Ambabai temple. It is 6' x 1'-6",  
 a couple. One more near Bhairava temple.  
 It is simple, vertical and wavy.

Jaina image : Described in Chapter III. Hero-stones,  
 Sati-stones, Nandi and Vishnu images. All  
 as usual.

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17 Fleet J.F., "Some further inscriptions - Gulhalli re-  
 lating to the Kadamba Kings of Goa, Article XVII,  
JBBRAS 9.302.

Mohol

This place is twenty miles south-east of Madha, on the Poona Sholapur road. Here are two temples of Bhameshvar and Nilkantheshvar or Chandramauli, supposed to have been built by Hemadpant.<sup>20</sup>

○  
Nali (Nulee)

Nali is fourteen miles to the east of Pandharpur on the bank of the Bhima. This has been identified with Lalige, mentioned in an inscription of the Yadava King Singhana, Śaka 1128.<sup>21</sup> This inscription records the grant of several pieces of land from 16 villages to the God Siddha Somadeva whose habitat was Puluja, where the inscription exists; and some lands around Nali were included in this grant.

The population of the village is 175 only which includes several communities. The surname of the patil is Ghodke, others are Shendge, Rajput, Masali and Kalasgavandi. Among Dhangars - Gore.

There are Shiva, Maruti and Ganapati temples. Of these Shiva temple is old one and belongs to the 12th century. There are no other monuments.

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Footnote continued from previous page.

18 Khare G.H., Mardi inscription, S.M.H.D. 1.43.

19 B.G., op.cit., p. 414.

20 B.G., op.cit., p. 414.

21 Khare, Puluja Ins., op.cit.

Nataputa

Nataputa is eleven miles west-north-west from Malsiras. 22  
 Here are two large carved temples of Girijapati and Parvateshvar  
 belonging to the late mediaeval period.

○ 23  
Pandharpur

Pandharpur a large town on the banks of the ancient  
 Bhimarashi, has been the centre of attraction for the masses  
 for the last thousand years. Very little of the remote past  
 of this place is known till now, although it might have been  
 in existence from the beginning of the Christian era or  
 earlier even. Evidence of Chalcolithic habitations not far  
 away from this place (Ite) might be further pursued and may  
 yield useful data about Pandharpur also. The earliest known  
 reference is from the 6th century A.D. contained in a copper  
 plate grant of the Early Rashtrakutas. This grant refers  
 to this place as Pandarangapalli.<sup>24</sup> The next epigraphical  
 reference comes from the middle of the 13th century in the  
 form of a grant by the Hoyasala king Vishnuvardhana. This  
 inscription mentions by name Vitthal. The present temple can  
 be dated to approximately the same period. From this date  
 onwards several inscriptions and literary records have mentioned  
 Pandharpur and Vitthal. The association of the great Marathi

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22 Burgess J. and Consens H., Revised lists of antiquarian  
 remains in the Bombay Presidency, Vol. VIII, p. 44.

23 See page

24 Khare, Shri Vitthal and Pandharpur, p. 39.

philosopher Jñaneshvar, with the Vārkarisect and in later years of saints like Nāndeo, Eknāth and Tukārām have greatly enhanced the prestige and importance of this place. During the Maratha period great attention was bestowed on this Kshetra and numerous temples rose around the Vitthal temple and the banks of the Chandrabhaga (Bhima).<sup>25</sup> As things stand today it can be said that it is a Kshetra, the popularity and importance of which is hardly equalled by any other.



#### Pathree

Pathree is thirty-two miles to the east of Pandharpur on the bank of Sina. This place has been identified with Pattharige, mentioned in an inscription of the Yadava king Singhana, Śaka 1128.<sup>26</sup> The inscription records the grant of several pieces of land from 16 villages to the God Siddha-Somadev whose habitat was Puluja, where the inscription exist and some lands around Pathree were included in this grant.

The population of the village is 1030. The surname of the patil is Bayas. Others are Mane, Jalge, Suryavamshi, Curav and Jadhav. Among Mahars - Masalkhamb, Dhangars - Chadmode and Banger; Chambhars - Gaikwad; Vadars - Bandgar.

There are temples dedicated to Shiva, Maruti, and Lakshmi, but all are reconstructed. Other monuments are a Gaja-lakshmi stele, hero-stones and loose carved stones. For carved stones see, Pl. VII Photos nos. 5 and 6.

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25 B.G. Sholapur District.

26 Khare, Puluja Ins., op.cit.



Gaja-lakshmi : It is a semi circular stone 2'-7" x 2'-7" and at the base of the image of Lakshmi, there is a lotus.



#### Phool-Chincholi

This village is fifteen miles to the east of Pandharpur. It has been identified with Cincavalli, mentioned in an inscription of the Yadava King Singhana, Saka 1126.<sup>27</sup> This inscription records the grant of several pieces of land from 16 villages to the God Siddha-Somadev whose habitat was Puluja where the inscription exists; and some lands around Phool-Chincholi were included in this grant.

The population of the village is 1800, which includes several communities. The surname of the patil is Kale. Others are Bansode, Gaikwad, Jadhav, Pawar and Wagh. Among Mahars - Prakshale; Mangs - Kamble; Chambhars - Kamble; Vadars - Shinde; Dhangars - Chormale.

There are temples dedicated to Shiva, Maruti, Bahiroba and Ambabai. Of these the Shiva temple is old and it belongs to the late mediaeval period (Photos & Pl. XII ). Gajalakshmi stele (Photo. No. 3. Pl. VI ). There are hero-stones and tiger-emblem stones as at Yevati and Tungat from the same district.



#### Puluja

Puluja is twelve miles to the east of Pandharpur, on the Bhima. The soil surrounding the village is black cotton.

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27 Khare, Puluja Ins., op.cit.

This place is identified with Purnaja, mentioned in an inscription of the Yadava king Singhana, Śaka 1128.<sup>28</sup> The inscription records the grant of several pieces of land from 16 villages which are around this village, to the god Siddha-Somadev and his disciple Abbhidev, whose habitat was Puluja. The inscription is in the Sanskrit and the Kanarese languages.

The population of the village is 2700. The surname of the patil is Babar. Others are Jadhav, Bhosale, Wagh and Tathe. Among Dhangars - Gawade, Mekhe, Kharat, and Shendge; Mahars - Sawant and Shinde; Mangs - Kamble and Gaikwad; Chambhars - Honkalas.

There are temples dedicated to Keshava-Narayan, Ganapati, Maruti, Khandoba and a mosque. Of these the oldest temple in Keshava-Narayana, wherein we get the inscribed stone. The temple belongs to the 11th century. There are images of Vishnu, Narasimha, and Lakshmi-Narayan, which might go back to the early medieval times. Other monuments are hero-stones, nag-stones and tiger-emblem stone. Hero-stones are as usual having three panels but a Kalash top. Nag stones : (1) single, vertical and wavy, (2) nag couple, wavy and woven. (3) two nags - vertical.

#### ○ Pohargaon

Pohargaon is eleven miles to the east of Pandharpur.

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28 Khare, Puluja Ins., op.cit.

This is not mentioned anywhere, but it is on the way to Ite, where a Shiva temple was noted. It probably belongs to the medieval period as it is similar in style to the temple at Nali.



Ropale (Ropleh)

Ropale is nine miles north-west of Pandharpur in the interior. This has been identified with Ravalapel, mentioned in an inscription of the Yadava King Singhana, Śaka 1128.<sup>29</sup> The inscription records the grant of several pieces of land from 16 villages to the God Siddha-Somadev whose habitat was Puluja, where the inscription exists; and some lands around Ropale were included in this grant.

The population of the village is 2500, which includes several communities. The surname of the patil is Kadam. Others are Bhosale, Gaikwad, Admile, Rokade, Ganage and Khavale. Among Mahars - Khare, Dhainje; Mangs - Patole; Chambhars - Rokade and Kambale; Vadars - Pawar; Dhangars - Dudhale, Harale and Bandigar.

There are temples dedicated to Maruti, Vithoba, Ambabai, Khandoba, Sidoba and Shiva. All these temples are newly reconstructed. The village was once surrounded by a kot-wall, the remains of which still exist. Other monuments are hero-stones, nag-stones, sati-stones, images of Ganapati and Ambabai. All these images belong to the late medieval period.

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29 Khare, Puluja Ins., op.cit.

### ○ Sholapur

Sholapur is the headquarters of the district of the same name. At present it is an industrial town of considerable importance, and from the massive fortifications found around some parts of the city it can be easily inferred that it enjoyed prominence during the Moslim times. Several sculptured stones and the huge Yadava temple hidden below the town walls testify to its prosperity during still earlier times, that is, the Yadava period.

The name Sholapur is supposed to be derived from the existence of sixteen small hamlets which later on were bound together in a large township.<sup>30</sup> Certain other students maintain that Shola has nothing to do with solā, the Marathi word for sixteen and that the word solam signifies a form of Shiva and the name is the result of the existence of an ancient Shiva shrine at the place. However that may be, there is no reliable epigraphic record of the pre-Moslim times.

### ○ Soundane (Sowduneh)

Soundane is fourteen miles to the north-east of Pandharpur. This village is identified with Soiejana, mentioned in an inscription of the Yadava king Singhana, Śaka 1128.<sup>31</sup> This inscription records the grant of several pieces of land from 16 villages to the god Siddha-Somadev whose habitat was

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30 B.G., Vol. XX, p. 485.

31 Khare, Puluja ins., op.cit.

Puluja, where the inscription exists; and some lands around Soundane were included in this grant.

The population of the village is 1044, which includes several communities. The surname of the patil is Godse. He is Lonari by caste. Others are Mane, Rout and Bhanavase. Among Mahars - Sutkar; Mangs - Ranadive; Chambhars - Kshirsagar.

The temples are Rowloba (Shiva), Maruti, and a Muslim Masjid. Of these Shiva temple is in a ruined condition which might belong to the 12th century. Other monuments are, hero-stones, nag-stones, images of Ganapati, Vishnu and Rama.

Hero-stone: It is 5' x 3' x 9". At the top Shiva Linga.

It has four panels. As it is in a ruined condition more details cannot be mentioned.

For Ganapati-image, Naga and Hero stone, see, Pl. VI Photo No. 2.



#### Tungat (Toongat)

Tungat is at a distance of eight miles to the north of Pandharpur. This has been identified with Tungatuha mentioned in an inscription of the Yadava King Singhana, Saka  
32  
1128.

There is a Hemadpanti temple in the village. Other monuments are hero-stones and a stone bearing a tiger emblem. There are some pieces of images, but as the upper parts were not found nothing can be said about the images.

○  
Upalai

The village is situated at a distance of twenty-seven miles north of Pandharpur. This has been identified with Upal mentioned in an inscription of the Yadava King Singhana, Śaka 1211<sup>33</sup> (approx.). The inscription records the grant of land from three villages to the god Tejeshvar whose habitat was Bagavi. The inscription exists at Waphale, and Upalai is five and half miles to the north of Waphale. Some land from Upalai was also granted.

The population of the village is 4000, which includes several communities. The majority of the population is that of Lingayats. The surname of the patil is Gore. Others are Shinde, Babar, Bhange, Jadhav, Duchal and Londe. Among Lingayats - Shete, Shende, and Zadbuke; Mahars - Akade; Mangs-Jadhav; Chambhars - Shinde; Dhangars - Gawade.

There are temples dedicated to Shiva, Rama, Maruti, Vithoba, Ambabai, Narsoba and Khandoba, but all are newly built. Other monuments are Gaja-Lakshmi stele, hero-stones, nag-stones, Nandi and Vishnu image.

Gaja-Lakshmi : It is a very rough sculpture.

Hero-stones : Here are 26 stones in the village. They are preserved at one place; but all are worn out.

Sati stone : As usual.

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33 Dixit, Waphale ins., op.cit.

Nag-stone : It is vertical, wavy, single hooded. The other Nag-devi, lower portion of naga and upper devi, in high relief.

Nandi : It is a big sculpture, 5' x 4'-8".

### Varkute

This village is fourteen miles south-east of Karmala has an old half-built temple with twenty-one sculptured slabs,<sup>34</sup> arranged along the wall. The slabs are in excellent order.

### Velapur

Velapur, twenty miles north-west of Pandharpur, has a large Hemadpanti temple<sup>35</sup> of Hara-Hareshvar Mahadev. The temple has three inscriptions of four to seven lines, two dated 1300 and the third dated 1304, all in the reign of the ninth Devagiri Yadava King Ramachandra (1271-1310). There is a Gaja-Lakshmi stele.<sup>36</sup>

### Waphale

Waphale is eighteen miles to the north of Pandharpur. In the Ambabai temple there is the inscribed stone<sup>37</sup> having forty-two lines in Devanagari script. In this inscription Bavi, Devadi, Upalai places which are included in Karkamdes

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34 B.G., op.cit., p. 504.

35 Ibid.

36 Cousens H., Medieval temples of the Dakhan, 63, Pl.XCVII.

37 Dixit, Waphale Ins., op.cit.



are mentioned. The inscription records the grant of land from the three villages to the God Tejeshvar.

In the village there are her-stones, nag-stones, and Gaja-Lakshmi stele.



#### Yewati (Yewtee)

It is situated at a distance of twelve miles to the north of Pandharpur. This has been identified with Evantige, mentioned in an inscription of the Yadava King Singhana, <sup>38</sup> Śaka 1128. This inscription records the grant of several pieces of land from 16 villages to the god Siddha-Somadev whose habitat was Puluja, where the inscription exists; and some lands around Yewati were included in this grant. The village has been shifted from its original place, as its area is absorbed in Ashti tank in 1876 A.D. The present village is a new habitation.

The population of the village is 1300, which includes several communities. The surname of the patil is Shitole. Others are Khurda, Godse and Jadhav. Among Mahars - Saravade and Gade; Chambhars - Rajaguru.

There are new temples dedicated to Maruti, Jyotiba, Shiva and Khandoba. Here is a Samadhi of the king of Kolhapur, who died on his way to Nagpur. Other monuments are hero-stones, sati-stones, and a stone having the tiger emblem on it. All these are brought from the original village and are preserved before the Chavadi.

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38 Khare, Puluja ins., op.cit.

ANTIQUITIES FROM  
SHOLAPUR DISTRICT



Karhamba



Saundane



Phool-Chincholi



Degaon

ANTIQUITIES FROM  
SHOLAPUR DISTRICT

5



Pathree

6



Pathree

7



Kurnul

8



Kurnul



### Chapter III

#### ANTIQUITIES

##### Architectural Monuments

The Deccan has a long history of tectonic activity. This art has prospered in this region under various rulers and religious sects. The earliest known or extant monuments are the rock-cut architecture of the Buddhists, the Hinayana monuments, cut probably with the active encouragement of the Satavahana rulers. Chaitya halls and Viharas, cut in solid rock, are the two types of caves excavated. Most of these are concentrated in the Poona, Nasik and Aurangabad districts. The earliest is the Chaitya hall at Bhaja and the latest in the Hinayana group is that at Kanheri (2nd

Cent. B.C. and 180 A.D. respectively). In between these two, fall the ones at Kondan<sup>2</sup>, Pitalkhora, Ajanta (No. 10), assigned to the second century B.C. and those at Bedsa, Ajanta (No. 9), Nasik, Karle and Junnar (Manmoda group) roughly falling in the first century B.C. The Chaitya halls were generally apsidal on plan, with a wide central nave flanked by aisles on both the sides; two rows of pillars dividing the entire area into these three parts. The object of the worship was a stupa on which a wooden umbrella was mounted. The facade of the Chaitya consisted of three separate entrances, rectangular openings one to each of the three parts, the central one being larger than the rest of the two. The upper part was formed by a giant 'horse-shoe' arch. Often wooden grills and balconylike projections were attached to these and in many cases rich and powerful sculptures adorned the facades and the capitals of the pillars. The Viharas were hostels meant for the monks and are quite uniform in pattern. Several rooms were grouped around a large square hall that might have served as a lecture-room. The entire mode of the architecture was based on wooden prototypes. They were copies, even in minor details of timber Chaityas and Vihars that were common when the excavations in rock were first undertaken. And probably following the same traditions large-scale colour ornamentation and painting were used in the caves as well, although traces of these paintings have remained today at very few places.

From the end of the second century A.D. to the latter half of the fifth century there exists a great hiatus in the architectural activity of the Deccan. From this date onwards for nearly six centuries excavations of Chaityas, Viharas and shrines were continuously going on, first under the Mahayana Buddhists and then under the Jainas and the Brahmanical orders. These projects were confined mostly in the Ajanta-Aurangabad-Ellora region.

The Buddhist excavations followed the same general pattern as the earlier ones. A large number (20) of the twenty-eight excavations at Ajanta belong to this period. The most pronounced point of difference was the introduction of the Buddha image in the rituals and also in the plastic and colour ornamentation of the caves. Whereas in the Hinayana faith the presence of the Buddha was indicated by the stupa or some relic, like the foot-stool, the throne, etc., connected with the Lord, the Mahayana sect deified the Buddha and paved the way for the presentation of the Buddha in a human form. Secondly, these caves are no longer so much akin to timber prototypes as the Hinayana monuments, they show impressions of skill in lithic construction on the part of the workers. The third and most famous feature of these excavations are the great paintings that cover their walls. These are not what might be technically called fresco paintings. But the results the artists have achieved have drawn world-wide praise, even to this day. These are the most

wonderful specimens of the vivid imagination and manipulative skill of the artist.

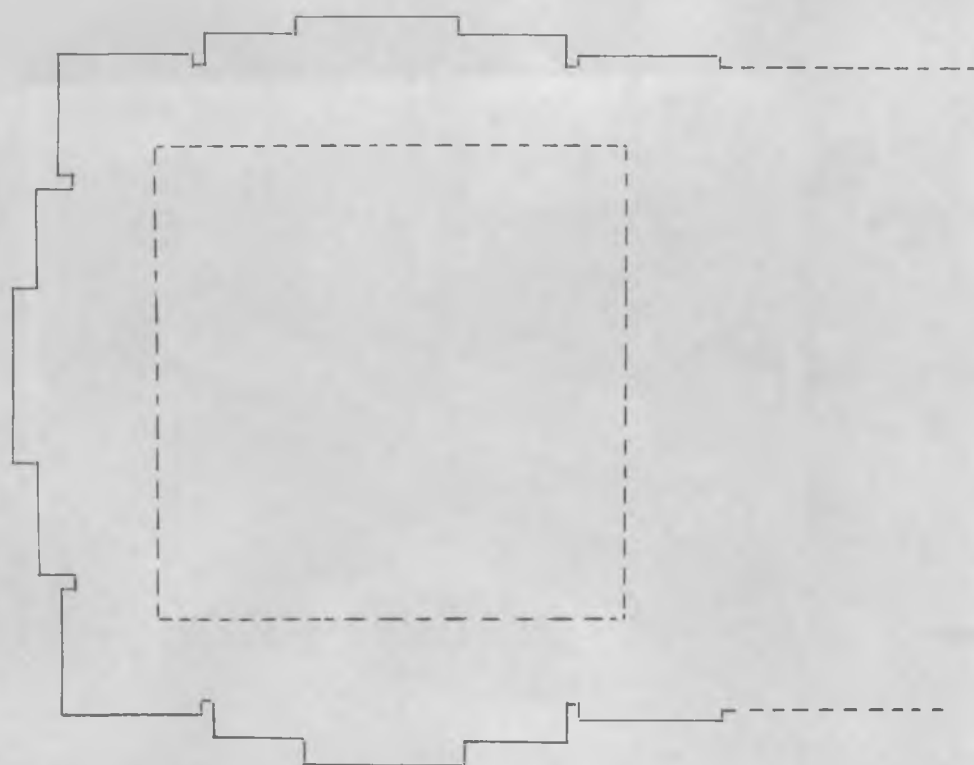
Next in importance and contemporary with the Ajanta group are the Mahayana caves at Ellora. In all, twelve halls were cut, out of these numbers five and ten being Chaityas (number five technically called Mahanwada) and the rest being Viharas. All follow the same general lines as at Ajanta. The most remarkable development, as far as architectural aspect goes is the full elaboration of the fluted column with the 'Purna-Kalash' motif of the capital. The caves at Ajanta and Ellora bear profuse sculptural ornamentation, wherein, needless to say, the Buddha image figures quite prominently.

The Aurangabad caves are situated in a precipitous scarp of a hill about a mile to the north of that city. In all there are twelve cuttings, which are divided into three groups, only one of these being a Chaitya and the rest Viharas of various sizes.

A notable thing about the latter excavations at all the three places is that the Viharas no longer remained pure and simple dormitories. The image of the Lord was introduced everywhere - in some cases in each cell even. In the traditional square 'lecture-hall' the image attained great prominence until at last in cave number seven at Aurangabad it claims a separate cell for itself in the midst of the hall with a passage for circumbulation all around, thus presaging the development of the Brahmanical caves at Ellora and Elephanta.



Numerous hills in the entire Sahyadri range contain excavations in them. They have been noted in the account of the various places given in the previous chapter. More numerous of these are to be found at places like Karad, Junnar, Nasik, which are important political or commercial centres from ancient times, especially during the Satavahana period and upto nearly five hundred A.D. It is quite well known that during the Rashtrakuta times more attention was provided towards cutting caves and as such a large number of Brahmanical and Jaina (a sect that some of the rulers professed) excavations are in existence from that period. The most famous of these is the Kailas temple at Ellora. It is a revolutionary idea as far as rock-cut architecture goes. Instead of cutting something inside a rock a huge temple is cut out of a hill. It is sculpture on a stupendous scale. The main feature that is noteworthy here is, that the temple was modelled after the Chalukyan temples. For the previous centuries, the main source of inspiration in the religious and artistic fields was Buddhism that emanated from northern India. For the first time in the cultural history of the region a clear instance of southern (south Indian) contact or influence is to be found. As the minor antiquities like the Vir-galas, Gaja-Lakshmi stones, etc. go to show during the next five or six hundred years this contact was not only continued, but grew immensely. Another factor is that this impetus was mainly due to the revival of the Brahmanical and Jaina sects.



Plan and elevation  
of the brick temple  
at Parinche

District Poona



1

2



Views of the brick temple at PARINCHIE

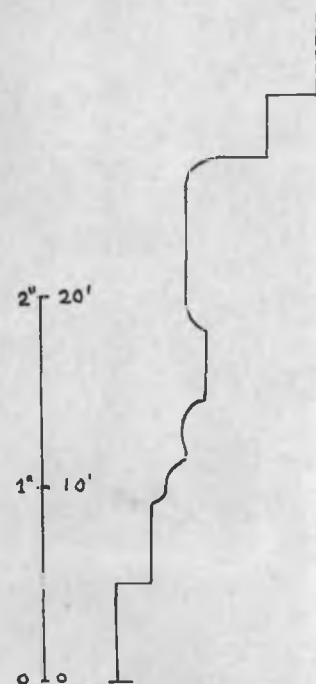
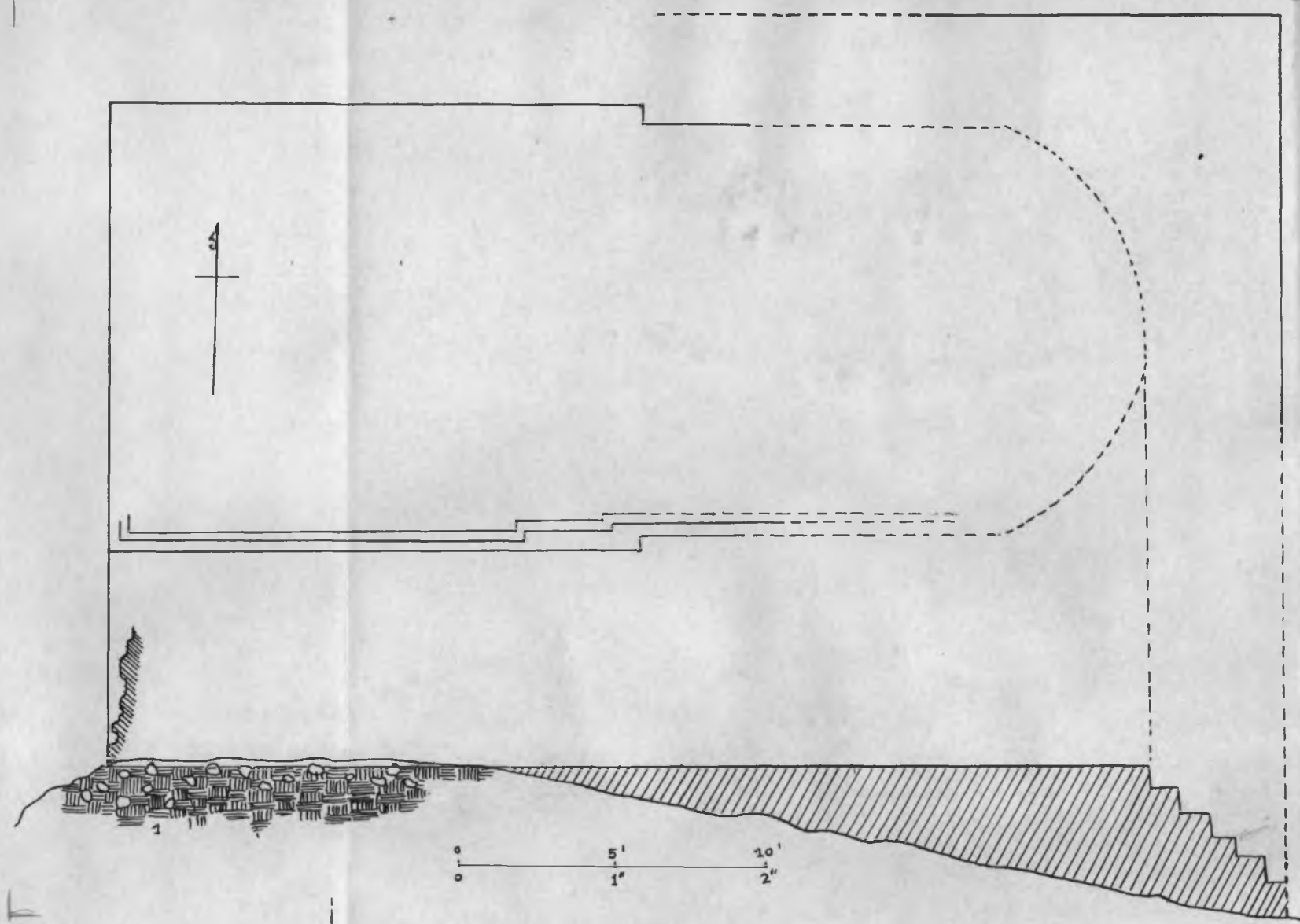
There is a relative dearth of material regarding the cultural history of the region between the five hundred years 500 A.D. to 1000 A.D. Recent discoveries and new interpretation or old material might go some way in filling up this gap to a certain extent.

In this connection the temples at Ter - the ancient Tagara are important. The temple of Trivikram at Ter was first noted by Cousens and he was of the opinion that it belonged to the fourth or fifth centuries. Fergusson and Vincent Smith argued in favour of a later date, around the eighth century A.D. Recently the question of the date and the original dedication of the shrine has been examined in great detail by Dr. Mate and on stylistic grounds he assigned the seventh century A.D. as the most probable date of the erection of this temple.<sup>1</sup> The present author has discovered some temples till now not noticed by anybody. They are as follows:

At Parinche in the Purandhar taluka of the Poona district are the ruins of an old brick shrine. Half a mile away from the village proper and quite nearby the Saswad-Vir road, flows a small stream. On the bank of this stream in between the road and the stream is a large raised rectangular platform. On this platform is the temple locally known as the 'Siddheshvar temple'. It is a square eighteen feet by eighteen externally and twelve by twelve internally. Internally the square is

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1 Mate M.S., "Trivikrama Temple at Ter", BDCRI, Vol. XVIII, p. 1.



Plan and elevation  
of the apsidal brick  
temple at Harni  
District Poona



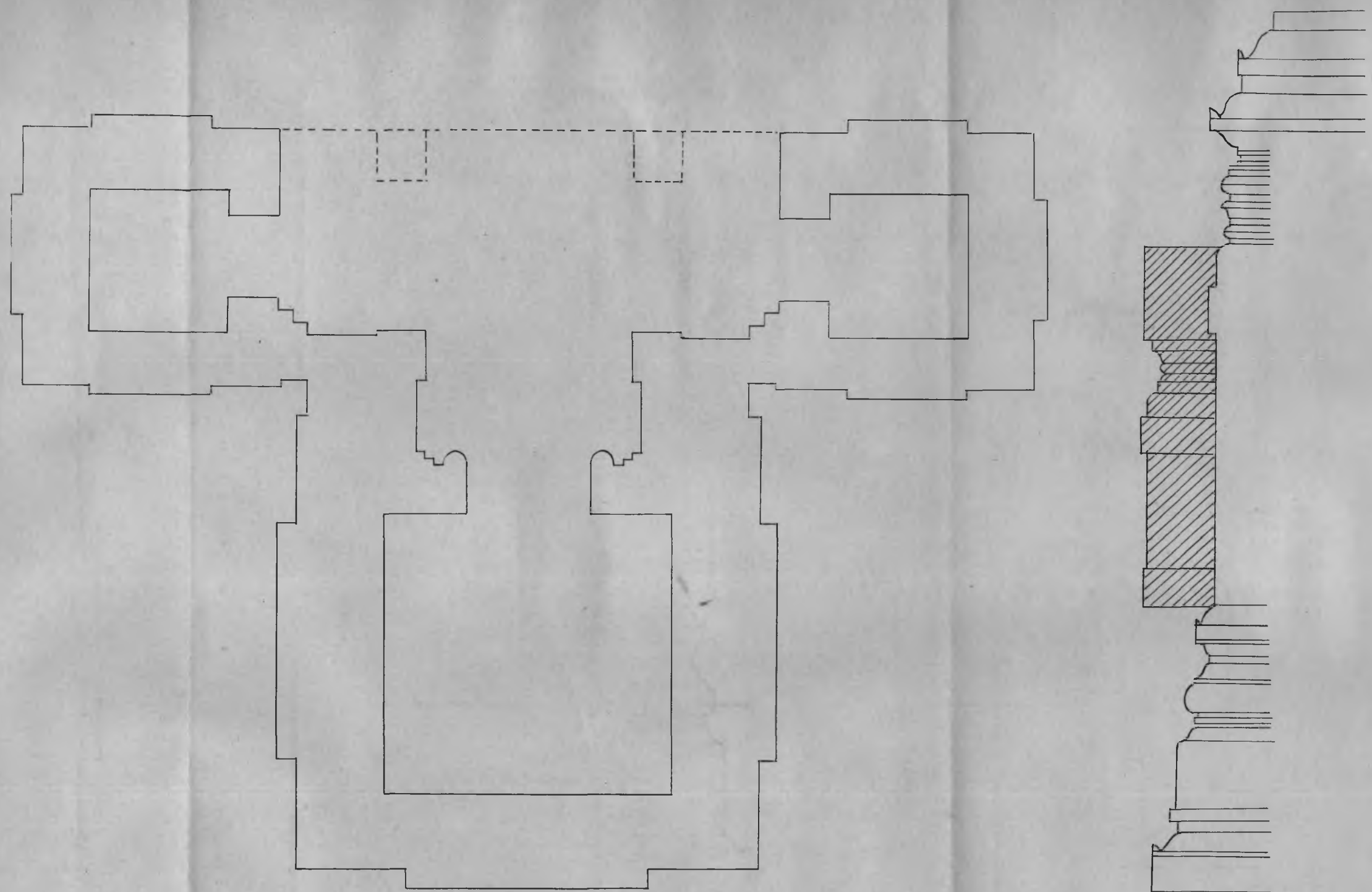
Views of the apsidal temple at HARANI



plain but externally, a number of offsets and mouldings, of which the inverted lotus and roll mouldings are the more prominent, decorate it. When surveyed in March 1957 not more than three and a half feet of the walls were standing. In front of the square shrine the walls extend eastwards, but after a foot or so they are totally ruined and as such the plan of the antarala or mandapa, whatever it might have been, cannot be traced. Slightly overburnt bricks of extremely smooth and compact texture are used for construction. The surface of some bricks is slightly porous, and the normal size is 17" by 9" by 3". The bricks are moulded to fit in the various offsets and mouldings of the wall and the sharp angles show a remarkable precision in their workmanship. The joints are extremely fine, not more than two mm. The walls were plastered with thin mortar plaster, large patches of which have now fallen off. There is a yellowish tint on the plaster but whether it is the result of painting or are stains due to exposure cannot be said. A remarkable feature, apart from the inverted lotus mouldings is the highly conventionalised Chaitya motif; not unlike the ones at Ter.

Three miles to the north-east, as the crow flies, from Parinche is another small village named Harani. In the midst of the present habitation is a raised mound quite near a streamlet. On this mound once stood an apsidal temple in brick. The dimensions of the shrine are by no means small, being thirty four feet east-west and fifteen feet north-south. On the western side is a square mandapa twelve and a half by





Plan and elevation of the  
Shiva temple at Kalas in  
the Ahmadnagar district

a



b



Temple at Kalas

twelve and a half feet. The shrine forms the eastern side of the structure and faces west. The whole stands on a rectangular platform. Only some six courses of the brick wall stand on the mandapa side and not more than two or three courses on the side of the apse. The bricks are of the same general description as those of Parinche and measure 17" into 9" into 3". The bricks are moulded to suit the wall offsets and mouldings, in which the inverted lotus motif dominates. The joints are a bit wider here, being nearly one mm. wide. The extant portion is just the plinth and nothing above it and hence there is no way of knowing whether there were any pilasters, etc. around the walls as at Ter.

Both these structures should be, taking into consideration their stylistic similarity with the Ter monument, assigned to the seventh, or latest, eighth century A.D.

The next structure of interest is a partially ruined temple at a small village by name of Kalas 12 miles to the west of Sangamner on the Sangamner-Akola road in the Ahmednagar district. This was formerly buried deep in the silt deposited by the Pravara on whose banks it stands, but has been unearthed during the last five years.

This temple although rather small in size is quite important in many ways. It has a triple shrine, or, what is today known as the Bilva-Patra plan, the main shrine stands on the west and on its north-eastern and south-eastern corners small shrines serving a distinct garbhagrahas, but with a

common porch. The present remains measure twenty one and a half feet north-south and sixteen and a half feet east-west. No trace of a mandapa is found, however, as indicated in the plan, there might have been a small portico supported by walls with pilaster-like offsets with a door in the centre or a portico of the open type supported by pillars. Apart from the offsets in the walls there is a very large number of mouldings on the temple. The kani motif and the inverted lotus motif form the majority of these mouldings, while a prominent roll moulding and two bands of sculptures that run all around the structure form important parts of the decoration. At a height of about six feet from the ground, is a band six inches broad, of plain diamond designs, while, about a foot from the base a band of floral motifs relieves the plinth. On the inverted lotus mouldings a conventionalized Chaitya motif occurs very frequently. The doorframe is an ornate specimen with three recesses and extremely slender, but very graceful pilasters decorated by a small kirtimukha sculpture. On the lintel, the central block bears an image which is greatly eroded and looks like a female figure but it is very difficult to say what it is. On the lintel of the recess of the door-frame, immediately behind this one, the central block has two figures side by side, one male and the other a female. The pilasters of the very small antrala have the diamond motif band around them at the same height as the outer walls, while, the brackets have a highly intricate naga motif

on them. It is notable that the pilasters have not been given any particular shape, a feature, which is in sharp contrast, to both, the fully developed Yadava and Chalukyan styles. On the northern, southern and western faces of the main shrines are niches which at present do not have any images in them. Their pilasters also do not conform to any standardized patterns and the lintels across the pilasters are extremely significant from the point of view of the date of this shrine. Each of these three pieces have a figure of some deity in the centre and on either side flanking them are unusually florid makara.

The superstructure or shikhara of the shrine is practically lost, but, some two or three courses of stone masonry are still visible. They are of the same pattern as the inverted lotus motif, follow the offsets of the walls and each upper course is diminishing in size or rather area, than the lower one. This makes it amply clear that the shikhara must have been a pyramidal structure, so well known in early Chalukyan structures, but a small one.

As would be evident from the above description, this temple is unique in a number of ways. Such a triple shrine plan is not of a common occurrence; the pillared portico which joins together structurally, the northern and southern sub-shrines<sup>is</sup> also not very common in the early mediaeval period.

The third point is the exuberance of minutely carved ornamental details on some parts of the shrine, while fairly large portions of the walls and the pillar shafts are left severely plain. The diamond shaped designs, though of ancient usage, are along with the naga-bracket capitals a well known feature of the Yadava temple. While, as just mentioned the pyramidal superstructure is architecturally Chalukyan in origin. Thus, here is a phenomenon which should be treated as representing a transitional stage wherein the influence of the Chalukyan style, clearly evidenced by the Kailasa temple at Ellora (8th century) is very gradually changed into a separate idiom of artistic expression. Taking the Kailasa as the first and the Aeshvar at Sinnar as the last example of the Chalukyan style, the temple at Kalas could probably be placed somewhere in between - the ninth or tenth centuries chronologically and as a combination of or a mixture of elements from the two styles, Yadava and Chalukyan, stylistically.

There is another temple which is in many ways comparable to that at Kalas. This is the Mallikarjuna temple at Koravalli in the Sholapur district. It is a stone shrine of which the mandapa and the superstructure have fallen off. However, it seems, sometime during the eighteenth century an attempt had been made at its renovation. In place of the former shikhara, above the course indicating the cornice, a crude masonry wall in mortar is erected and a small stucco shikhara is built in place of the original one. The plan of the shrine, that is,



the garbhagraha is square with a number of offsets on external walls. Internally the garbhagraha measures six and half feet by six and a half feet. The offsets have not yet assumed the shape of pilasters as in the developed Chalukyan or Yadava styles. Nearly two-fifths of the height of the walls upto the cornice is formed by quite bold mouldings of the kani, cushion, roll and inverted lotus varieties. The conventionalised Chaitya motif is present along with the inverted lotus moulding, and although two slightly projecting flat bands and in between them two deep cut kani mouldings relieve the wall surface the absence of any sculptured decoration on the entire wall face is a very noteworthy feature. Turning from the exterior to the interior, the doorframe of the shrine fits in the same general description as the one at Kalas. However, this is a more ornate specimen with gracefully cut dwarapalas at the foot of the frames, three on either side. And the most revealing feature is the exquisitely carved Gaja Lakshmi sculpture on the central block of the lintel. This seems to be a monument which is not far removed stylistically from the one at Kalas but in view of the greater attention paid to ornamentation in the form of the sculptured doorframe, the larger number of offsets and mouldings, it is probably later in date than the one at Kalas. The existence of such definitive objects like the Gaja-Lakshmi lintel and the highly ornate dwarapalas on the doorframe also indicate a later date.

In both the examples at Kalas and at Koravalli the





HARANI



PARINCHE



KALAS



KORAVALLI

SOME MEDIEVAL TEMPLES

1



APSIDAL-HUT PATAN



HERLE



NALI



PULUJA



NALI



KADHARE

RUINED TEMPLES SHOWING THE TYPICAL  
DRY MASONARY DECCAN  
TEMPLES

probability of individual artists experimenting with the artistic features from various styles at a date when both the Yadava and Chalukyan styles had fully matured, and also the needs and monetary position of the patron should not be ruled out. At the same time even as stages in the evolution of artistic ideas these monuments are extremely significant.

At some dozen places the author has noted shrines, in a more or less ruined state, which from the nature of their construction etc. should be assigned to the late thirteenth or the early fourteenth centuries. These consist of square shrines with or without a small mandapa or portico in their front. They are built of huge blocks of stones in dry masonry and their shikharas are no longer standing. Similarly, the outer shell of the walls which might have been built of dressed stone is lost. The only parts which have any decoration on them are the doorframes or the pilasters or pillars. The characteristic doorframe consists of some three or four recesses, with or without human figures as dwarapalas on them. As far as the pillars go it is their bracket capitals that are revealing. They bear the well known naga-hood on most of them. These monuments have been noted in the village account and plate number X\1 illustrates some of them.

The structural temples which are found in the entire region beginning with the famous shrine at Ambarnath and grouped together by Cousens in his Medieaval Temples of the Dakhan have been fully studied and discussed, by that author himself and

by Dr. Naik in his dissertation on the Archaeology of the Deccan. It therefore, becomes unnecessary to repeat any information or the conclusions regarding these Yadava temples here. Only those monuments which had not been noted previously are described and discussed here.

### G a j a - L a k s h m i

The Gaja-Lakshmi motif is one of the oldest symbols in Indian art and iconography. Its origin goes back to Buddhist times.<sup>2</sup> Coins bearing the Gaja-Lakshmi mudrā have been recovered from strata going back to the third century B.C. In these coins the goddess is in a standing position and holds lotus buds in her hands, while elephants standing on lotus flowers sprinkle water on her head. Similar coins and seals have been discovered from Gupta layers from various sites.<sup>3</sup> It is widely used in Buddhist art as seen from Sanchi. This motif, as it appears in Buddhist art has been identified as the nativity of the Buddha. But it occupies a prominent part in later Buddhist and Hindu sculpture as a symbol of prosperity.

The earliest known Gaja-Lakshmi image in the Deccan comes from the Buddhist caves at Pitalkhorā.<sup>4</sup> In cave number four the image was found in a broken state. The goddess is seated on a lotus and holds in both her hands lotus buds with long stems. On either side are elephants, also standing on lotus flowers, pouring water on the head of the goddess. The image belongs to the second century B.C. The piece was from the

2 Deshpande M.N., Ancient India, No. 15.

3 Banerjā, Development of Hindu Iconography

4 Deshpande, op.cit.

lintel of the entrance of the cave. The next representation is one from the group of Mānmoda caves near Junnar. The inscriptions in the cave are paleographically assigned to the first century before Christ and the image is also dated to that period.<sup>5</sup> This representation has a semi-circular outline and consists of the goddess with the lotus flowers and the elephants on either side with water pots in their trunks. The next great efflorence of the art of the Deccan, that is the architecture and sculpture of Ellora contains representations of the Gaja-Lakshmi. The sculpture in the Dasavatara cave is highly elaborate. Here Lakshmi is bathed by four instead of the usual two elephants and on either side of the goddess are āyudha-puruṣas, representing śaṅkha, cakra, gadā and padma. This image belongs to the seventh century A.D.<sup>6</sup>

Of slightly later date are the representations on the Chalukyan temples. It was the usual practice of the architects of the temples of the Chalukyan style to affix the image of the Gaja-Lakshmi as the centre-piece of the lintel. The sculpture showed the goddess seated on a lotus with lotus buds in either hands and the elephants on either side. This was the family deity of the Badami Chalukyas and was installed on the doorways as an auspicious symbol.<sup>7</sup> Gaja-Lakshmi stele at Pathree(Sholapur district) : semi-circular stone with the

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5 Fergusson J. and Burgess J., The Cave Temples of India, p. 258.

6 Ibid., p. 437.

7 Cousens H., Chalukyan architecture.

lower corners broken off. This stone is rather unusual. There are two parts to it, one upper and the other lower. The upper one is of the usual type with the goddess seated in the centre and two elephants flanking her with waterpots in their trunks. The elephants are larger in size than usual. In the lower panel is depicted a row of human beings. The panel is greatly weathered and it is difficult to make out what exactly the figures are doing but from their postures they seem to be figures engaged in fighting. It is quite likely that this lower portion extended horizontally either way to form a lintel. The stele measures 3' x 4' as it exists.

In his survey of the region the author has come across a group of stones that can be on grounds of style assigned to the early Chalkyan times. At the village of Āltā, in the Kolhapur district, there is a small dilapidated brick temple which houses a gaja-lakshmi image. Village tradition ascribes the temple to the goddess. The image is in high relief, the various parts well-proportioned and the execution is in general very pleasing. This piece closely resembles the early medieval works of the Karnatak region. More especially the precisely carved ornaments of the image, the karandmukuta and the correct dimensions point to that region as the probable source of craftsmanship and inspiration. There is a certain family likeness that is evident to the eye but cannot be fully expressed in words.<sup>8</sup> Others worth a mention are those from

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<sup>8</sup> See Fig. 1, plate



Nevasa in the Ahmadnagar district and from Kāle in the North Satara district. Both display expert craftsmanship and are not quite dissimilar to the Gaja-Lakshmi stones on the lintels of the Chalukyan temples. The size of these stones varies between 2'.6" x 2' and 3' x 2' and the stones are in most cases semi-circular.

A very crude example of the theme is seen at Upalai in the Sholapur district. The carving is in low relief and the workmanship is of the lowest order. Various limbs of the goddess are just assembled together without any attempt at modelling. The elephants have not fared any better. From the general aspect of the sculpture it can be said that it is of a very late date - especially the carving of the human figure, i.e. of the goddess, is very similar to the carvings of the vir stones of the eighteenth century. The occurrence of the Gaja-Lakshmi stones of such a late date is extremely significant in connection with the problem of its purpose and meaning. Koravalli and Pāthree, two places from the same district have stones which fit in the same general description as above, the only difference being that the sculptor seems to have a somewhat better knowledge of the iconography of the image as shown by the lotus pedestal provided to the goddess.

Of the region surveyed it is only at Koravalli that the Gaja-Lakshmi occupies its normal place on the lintel of a



Lalpalai



Koravalli



Pathari



Koravalli



Pathari

temple. In this connection it is to be noted that all the places in the Sholapur district at which the gaja-lakshmi images occur are mentioned in Chalukyan inscriptions. It is also significant that in this area during the seventh and eighth centuries temples were constructed in brick, most of which have disappeared, some of which like the ones at Ter, Harni and Parinche are standing either completely or in part. Very likely these stones formed parts of temples, mostly of brick that have disappeared or else they might have been worshipped as at Alta.

About the occurrence of the image in the late period, two legends are of particular importance. At a place named Phul-chincholi in the Sholapur district, people come to this goddess to get relief for pregnant women. When any pregnant woman has some difficulty in the delivery, this image is laid on the ground face downwards and this rite ensures a safe delivery. The image is then brought to its original position, to await some other delivery! At Kāle in North Satara, the image is supposed to predict the state of the rainfall and the crops of the coming season. The rite followed is briefly this: An earthen pot filled with various corns is buried beneath the image on an auspicious day. This pot is taken out after a year and the contents of the pot, the life germinated in it, are examined and on that basis the possibilities of rainfall and prospects of prosperity forecast.

The two tales quoted above and the fact that it was not

gaja-lakshmi, but Ganesha that was carved on the lintels of the temples in this area, go in to show that like many village deities the gaja-lakshmi has been brought into the orbit of the fertility goddesses. Although at no place where the eighteenth century or later images are seen other than at the two places mentioned above, any similar legend was told, it can be stated that the gaja-lakshmi stones are in some way or other connected with the fertility cult, and worshipped in that capacity. This is not at all unusual. Very often it is seen that under the facade of the generally accepted higher forms and types of images and icons, local cults mainly built around the concept of fertility thrive.



NEVASE



ALTA



KALE

- GAJA - LAKSHMI -

### H e r o - S t o n e s

Hero stones, vir-kalas or vir-galas as they are popularly known, are stones erected in memory of a person who has laid down his life on the battlefield or whose memory is to be cherished on account of some noble deed of his. These stones, a detailed description of which is given below, are found mainly in the Karnatak region and the area immediately surrounding it.<sup>9</sup> The name vir-kala is itself a Kannad word. The date of these stones is given as the ninth and tenth centuries A.D. However, only a few of them have any inscriptions on them and hence their dating is a difficult problem. In the districts surveyed for this thesis ninetyfour villages have vir-kalas. Sholapur district has more of these stones than any other.<sup>10</sup> This is natural as it is an area lying closest to the Kannad region and also has a considerable population emanating from that region. At one village Upalai in that district there are as many as twenty-six hero stones. None of these bears any inscription, thereby making dating impossible. However, their resemblance to Karnatak specimens is close and hence they can be assigned to the same period or slightly later.

Several parallels have been suggested in the discussion on the hero stones. The nearest is the tradition of narrative sculpture on the pillars of the railings around the Buddhist

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9 The occurrence of hero-stones is not limited to the Kanarese region, but, of the type occurring in the Deccan; only that region contains a large number. Also see Ancient India No. 9, pl. CX.1 and 2.

10 One fourth of the total hero stones noted are from Sholapur district. 30/120.

stupas. But there is no link that would connect the two. Some Mesopotamian steles have also been mentioned in this context and there is in some respects a strong resemblance between these steles on the one hand and the vir-galas on the other. However, the geographical and chronological gap is enormous and evidence available at present does not bridge it. Hence one must remain satisfied with pointing out the affinity of the Deccan stone with Karnatak 'kalas'.

In order to glean some information regarding these 'kalas' the author carried out some inquiries in the villages where they were found. The questions asked were :

- (1) Does anybody know the meaning and purpose of the hero-stones?
- (2) Is any of these stones erected in the memory of the elders?
- (3) Is there any particular family or caste for whose departed such stones were erected?
- (4) Are there any stone-cutters or any families of stone-cutters who have carved these stones in the recent past?

The replies received were at first non-committal in the best village traditions. However, after persistent attempts it came about that the answers to all of them except the first one were in the negative. About the first question, people knew only the virs or Maratha-period stones but did not know anything about the vir-kalas proper. These answers, although



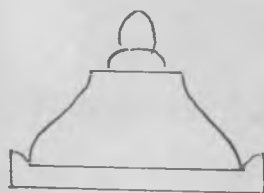
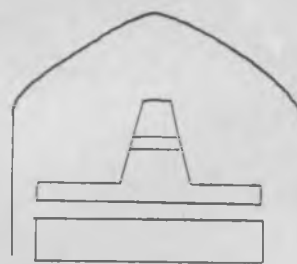
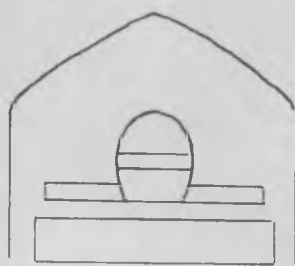
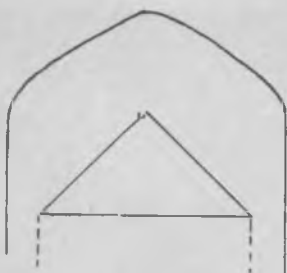
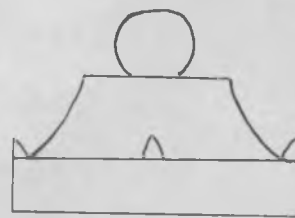
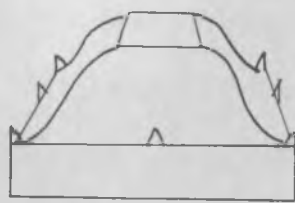
they failed to throw any positive light on the stones, made one thing clear, that the hero stones, the necessity for their erection and the people for whom they were cut, have been swept off from the memory of the village traditions. This is no doubt a clear indication of the antiquity of the stones and their alien origin as suggested earlier - i.e. their Kannad origin.

The hero stone is either a square pillar or a rectangular slab. The dimensions of the former are 3' x 1' x 1' or slightly less, that of the later very greatly, between 3' x 1' x 6" and 5' x 1'.6" x 9". Karnatak vir-galas are often larger.<sup>11</sup> If the stone is a square pillar, all the faces are carved and in almost all cases the same pictures are depicted on all the four faces. In the case of the rectangular slabs only one face is carved. The carvings consist of a number of rectangular panels, usually three, that depict the ascent to heavens. The lowest panel contains a picture of the actual action in which the person is dead, usually it is a battle scene. It is a common practice to represent the hero fighting single-handed with a number of enemies or a mounted soldier. If it is a naval battle, ships are carved in this panel as seen from vir-kalas from Borivali in the Thana district.<sup>12</sup> In the second panel the hero is seen on his way to eternal peace, escorted by apsaras on either side. The topmost panel

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<sup>11</sup> Cousens, op.cit., pl. CLIII.

<sup>12</sup> Cousens, Mediaeval Temples of the Dakhan, Pl. XV.



Various patterns of the finials of the  
Hero Stones

shows the hero worshipping the Shiva-linga, presumably on the Kailas. On one stone found at Herle (Kolhapur) instead of a Shiva-linga, a standing figure of a Jaina tirthankar occurs. At Hatkanangle (Kolhapur) the place of the Shiva-linga is taken by a goddess. Both these are isolated instances. Representations of the sun and the crescent moon occur on several stones. If the number of panels is more the incidents in which the person achieved martyrdom are elaborated.

As regards the identity of the characters or the hero, nothing can be said. The sculptures are very small and no attempt whatever is made at portraiture. It is only the human form that is cut in a recognisable form.

The hero stones are individual independant objects and the sculptors have adopted certain methods of giving them the look of a finished object. The most popular device is the treatment of the top of the stone. It is either conical or a sort of shikhar is carved on it. In the case of the flat stones, triangular pinnacles or kalashs or shikhar outlines indicate the uppermost portion. In some instances the top is made triangular. These finials are common in all the periods and do not help with the chronology of the hero-stones.

About the technical or artistic aspect it can be said that within the limits imposed by space and purpose the carvings are well-executed. Although the figures are often squat and have more girth than height, and some distortations have taken place due to the need for compressing a number of figures in a compact space, the human figure is carved in a

forceful manner. Fore-shortening to the extent then prevalent, is employed in the depiction of figures. The problem of perspective-rendering is not very important as the incident is carved on a single plain. When required however, the figures are shown one behind the other and not above each other, a method employed in early Indian sculpture to suggest distance and depth. Representations of the horse, the elephant, or the cow, i.e. the animals are realistic and especially when the former two are shown in action in battlescenes.

As in other forms of artistic expression, there are some varieties amongst the hero stones also. But they are in the composition of the various pictures and not in the method of execution. Human figures are not loaded with any drapery or ornaments. Clothing is suggested by thin incised lines and figures mostly wear some headgear. The only other adjuncts are the arms carried by the soldiers such as swords, daggers, javellians, bows and arrows and shields.

During the late medieval period also a type of vir-gal was carved (17th and 18th centuries). It is known as the vir. The vir is a stone stele normally 1'.6" x 1' and only one human figure is carved on it. Sometimes the figure is framed in an arched niche. Representations of the sun and the moon are generally carved. The sculptures can be divided in two categories. First is the crudest, where the figure is flat, carved in low relief, and the face is oval shaped with shallow incisions to suggest eyes and the mouth and the nose

is flat and broad, the ears bigger in relation to the face. In the second variety the eyes are elongated, the nose pointed and prominent and the whole is in bold relief, the entire strongly reminiscent of Maratha sculptures. The figures are either nude upto the waist, a dhoti hanging below or the person is clad in an angarkha normally worn in those days. A head gear either a pheta or a shindeshahi pagdi (see Vir at Kalas, District Poona) are worn by the heros and most of them carry a sword and shield or a spear. Standing figures are common, however, some stones depict the person in action as for example, on a vir from Urali where the man is throwing a javellian with one of the legs in his front and the other folded beneath him.

Still another variety is the one with a mere head. The stone depicts the head or mask of the hero. These heads are practically in the full round. The elongated eyes, the pointed noses etc. are common to Maratha sculpture.

It is neither possible nor is it necessary to describe all the stones noted during the survey. Some typical examples are described below in detail.

Square stones :

Place : Urali, Dist. Poona.

Top : Flat.

All four sides bear the same carving. Each face consists of two panels. Lower one has three figures. A person fighting single-handed with two, carrying swords and shields. In the top panel the hero is seated and is worshipping a shiva-linga, behind which is a standing figure.

Place : Kini, District Kolhapur.

Top : Shikhar motif.

Panels : Three each on three sides, having the normal sequence. The fourth side has three panels, the upper two being usual. Lowermost depicts not a battlescene but a single figure of the hero throwing his javellian.

Place : Wani District Nasik

Top : Shikhar motif

On three sides three panels each, sequence usual. On the fourth side two panels. The lower, occupying 3/5 of the space has the figure of the warrior hero in bold relief carrying a shield and sword, seen in an attacking pose. In the upper panel one figure with sun and moon on either side.

Rectangular stones:

Place : Karad, District North Satara.

Top : Kalash motif.

In the lowest panel is the clash of the opposing armies representing three soldiers on one side and two on the other. In the next panel one of the two on the left hand side is lying dead. The number of nymphs taking the hero to the heaven are four instead of the normal two. The Kailas scene is as usual.

Place : Hatnūr. District South Satara.

Top : Shikhar surmounted with kalash. Three panels. The lowermost panel depicts a greatly confusing battlefield. In all some seven figures are seen. In the extreme left is a person with his back to the onlooker. One is lying dead on the ground. Over the body or beyond it the hero is attacking a group of three soldiers with a spear. He is wearing a turban and a robe of a nondescript sort. The 'enemy' soldiers are clad in sort of trousers. In the second panel two apsaras with flails in their hands are escorting the hero to Kailas which is in the topmost panel. Here the hero is worshipping the linga as usual.

Place : Nevasa, District Ahmednagar.

Top : Flat

Carved on one side only. Lowermost panel showing a figure lying down. The second picture shows the action one person attacking with his spear two enemies who are also armed with the same weapon. The ascent to heavens is eliminated. The third or topmost panel depicting the hero with the linga.



URALI



KINI



VANI



KARADA



HATNUR



NEVASE

HERO-STONES.



Plate : Ratanjan, District Ahmadnagar

Top : Kalash like finial

One face carved Lowest scene: dying man. Second scene is a battle between a man on foot with fighter on horse back. Ascent to paradise absent. Top panel shows Kailas as usual.

Place : Sindone District Poona

Top : Shikhar with kalash

In all four panels Lowest peculiar. It shows a herd of cows. Next comes the hero fighting single-handed with three soldiers. The upper two as usual. The panel with the cows probably suggests that the dispute in which hero died arose over that animal.

Place : Pathari District Sholapur

A stone stele, upper left hand corner broken. No paneling. In rather bold relief is shown a battle between a footsoldier and an elephant rider.

Place : Pathari District Sholapur

Upper two thirds broken. Lowest panel intact. In it a charge by an horse and elephant are shown.

Place : Walhe District Poona.

Top : Shikhar motif

Four panels. Lowest broken off. Rest of the three as usual. The peculiarity of this stone is that it is mixed hero and sati stone. On the left hand side of the onlooker an arm is carved projecting from the framework. It is the right arm of a person but has no bangles or bracelets with which is a common feature on arms on sati stones.

Parthavi



Parthavi



Ratomiam



Sindone



Walhe



Place : Kalas District Poona

Stele with one figure. Wears Shindeshahi pagdi, has earrings, necklace, bracelets in both the arms and todas on the ankles. Body naked upto the waist. From thereon a dhoti. Arms carried in hands broken off.

Place Urali District Poona

Stone stele with single figure. Low relief, flat oval face, wearing a turban. Kneeling to throw a spear.

Place : Rasin District Ahmadnagar

Stone steles with heads in bold relief. Elongated eyes, sharply pointed noses, thick lips and large ears with equally large earrings. One head sports big moustaches.

Place : Bhadole District Kolhapur

Top : Flat

Two panels. Upper panel shows the sun and moon. Lower panel depicts a cow suckling her young one. This is an extremely tender and realistic representation. The stone is probably erected for the cow.



Kalas



LRALI



Rasin



Bhadole

HERO-STONES

### I m a g e s

In the survey a very large number of images were discovered. In most cases these images were refugees more often than not. They were left to face the scorages of nature at the bottom of some huge tree or outside the chavadi or the walls of a modern temple. A custom popular in the region does not permit the housing of a broken image in a temple. This must be responsible for the present lamentable state of most of these sculptures. The stone used is except in one or two cases the ordinary Deccan Trap and therefore, the images have been eroded, sometimes to an extent where it is impossible to identify them, even tentatively. Several of these pieces were also victims either of accidental or purposeful destruction. In certain cases like that of Ganesh or Narsimha, the image is so distinctive that even if it is greatly weathered it is not impossible or difficult to identify it. However, in the case of images where identification depends on iconographical rather than anatomical characteristics, this erosion is an unsurmountable barrier, as the ayudhas are completely efaced and but for some ayudhas like gada that have distinctive shapes nothing remains. Inspite of all these difficulties an attempt is made here to record and co-relate some images that are in a better state of preservation.

### Ganesh

In most of the Yadava temples a small image of Ganesh

is found on the lintel. This custom is common even today, and the lintel is commonly known as Ganesh-patti. A large number of Ganesh shrines came into existence during the Maratha period but very few temples of the medieval period seem to be dedicated to this deity. Of the various loose images a group at Bhandar-Kavathe (Sholapur) is very interesting. The image is a seated one, the belly is extremely large, the left leg is folded under the body, the lower right hand is in the Abhaya-mudra, upper right hand holds a parashu, in the upper left hand is an amkusha, and the lower left hand holds a bowl full of 'Modakas'. Around the belly is an udar-bandha of a cobra. The other ornaments are bracelets and anklets around the wrists and the legs. The trunk of the god turns to the left with a sharp right angle and in the trunk is shown a modaka. Of all the parts the face of the god is quite remarkable. All the features have been accentuated to a degree where the eyes, the tusks, the trunk instead of being parts of a single whole seem to be pasted together. Photo No. 1 plate XVIII will give an idea of this distortion. The larger image is flanked by two others that fit in the same general description. At Koravalli in the same district (Photo No. 2) a very similar image, but in an eroded state was found lying on the outskirts of the village. These images are quite distinct from the ones that came into vogue during the seventeenth and eighteenth centuries, and hence although nothing could be said specifically about their dates

1



Bhandar-Karathe

2



Koravalli

3



Bhadgaon

4



Parinche

GANESH & SURYA  
IMAGES



very temple. It is broken in three fragments the central one of which is missing. However, the remaining portion is enough to give a good idea of the iconographical and artistic features. The total height is four and a half feet and the slab is two feet in breadth; at the bottom is a slightly tapering projection or stud for being fitted into a socket. Although the image is worn out the two lotuses held in the hands are clearly visible. The mukuta is of the kirita variety. A long garland nearly reaching the feet is clearly visible. It has four arms but the entire central portion being missing nothing of the ayudhas except the lotuses just mentioned can be said. There is a very graceful female figure in the left hand side bottom corner of the image. The image<sup>is</sup> carved in red sandstone.

### Vishnu

The image of Vishnu at Koravalli (Pl. X1X Photo No. 1 ) is the best stage of preservation of all the images found in the region. But its present situation is certainly lamentable. The image is about three feet in height. In the lower right hand is the padma, the upper right hand carries a shankh, the upper left hand holds the chakra and in the lower left hand is the gada. According to the Rupamandana this is an image of Vishnu in his Keshava form. Upon the head is a karanda mukuta, in the ears are the makarkundalas, the vaijayantimala adorns the neck, the katimekhalas and anklets are so very characteristic of this type of sculpture of the Chalukyan or Hoyasala styles. The background of the image is formed by two

pilasters and a slightly pointed arch made up of typical 'S' shaped components. This kind of an arch is visible in its most ornate form on the image at Mardi (Photo No. 2 ) and although that part of the image at Koravalli is now slightly hidden by the mud-coat given to the wall in which it is placed, enough is still visible to show that here the same pattern was employed. On the right-hand bottom side is a seated image of Garud and on the left hand bottom side is a standing attendant, with a flail in his hand.

A very similar image, but, showing a slightly different anatomical proportion is seen at Mardi. While the image at Koravalli is short and stocky, the image at Mardi is taller and is more gracefully proportioned. In the case of this image all the four arms are broken off but the lower left hand portion of the slab shows a slightly projecting stud, where the gada might have rested. It might therefore, be suggested that this also is a Keshav image. On either side are small female attendants, probably representing Shri and Lakshmi. Immediately near the right foot is a seated image of Garuda.

Another image of interest comes from Alte near Kolhapur (Pl. xix Photo No. 3 ). It is standing in an isolated spot without any shelter or cover. The total height of the slab on which the image is carved is four and a half feet. The ayudhas are :

- Lower right - Padma
- Upper right - Shankha
- Lower left - Gada
- Upper left - Chakra

like the images at Koravalli and Mardi. This also can hence be termed as a Keshava image and like them this also is a Sthanaka murti. The proportions of this image and the modelling of the figure are extremely graceful, indicative of highly developed artistic skill. The background is formed by a floral scroll, often found on images of North Indian origin. The mukuta is of a slightly hemispherical kirita variety. The ornaments are so proportioned that they do not hide or distort the figure, as in the case of the image at Koravalli. The number of attendants on either side is two, one male and one female, both in a kneeling position.

Of the other avatars of Vishnu, Mardi has preserved an excellent sculpture of Narsimha (Pl. X X Photo No. 4 )  
 The image, especially its pose, is strongly reminiscent of Narasimha sculptures from the Madras Museum. <sup>13 (See Next Page)</sup>

The detailed description is as follows:

The body is that of a man while the face is that of a lion. On the head is a Karanda mukuta. The upper right hand holds a chakra and the upper left hand holds the shankha. The image is seated and on the lap of the deity is a human figure whose belly is being torn by the god with his two lower arms. The mudra is ugra. The upper part of the slab is broken off, but a portion of the 'S' shaped background arch or prabhavala is visible. On the right hand bottom side a female figure in tribhanga pose with hands folded as if in prayer and on the left a figure with hands clasped behind the head are seen.

1



Koravalli

2



Mardi

3



Alate

4



Mardi

VISHNU - IMAGES

The ornamentation of the image is rather restrained as compared to the Koravalli image.

### Shiva images

The worship of Shiva or Mahadev in his linga form is extremely popular in this region. In practically every village a shrine to Shiva will be found; very often these shrines are located on the confluence of two rivers or two rivulets or even two minor streams, and would be known as Sangameshvar. In all the later medieval temples dedicated to Shiva it is the linga form in which that Shiva is worshipped, nowhere an image of Shiva in a human form will be encountered. This image takes the form of a cylindrical linga with a rounded top fitted into a circular or sometimes square yoni, with a small projection on the right side. In the bigger temples the linga is fitted with eyes of silver or gold and a nagahood of the same material on ceremonial occasions. In early temples like Ambarnath the floral level of the garbhagriha is much lower than the level of the surrounding land. Even in later examples like the Shiva temple at Pashan near Poona the same phenomenon occurs. At places like Bhuleshvar near Yevat, Baneshvar near Poona, the Merulinga temple near Satara, the linga is placed immediately above a small stream of water and the visitor is shown this stream - the holy Ganga, by lifting the cylindrical part.

This association of Shiva and Ganga is carried forward at various places and one finds a Shiva temple at the source of a streamlet or a river, the most well known instances being that at Bhimashankar, Mahabaleshvar and Trimbakeshvar, from where the Bhima, Krishna and the Godavari take their birth respectively. Another place where a Shiva temple or a shiva linga is invariably found is the creation ground. On the samadhis found in this region one finds, as a rule, a small shiva linga with a nandi in its front. At places like Nagpur and Indore, where the samadhis of the various rulers of the Shosala and Scindia families have assumed the forms of architectural monuments exactly similar to temples, it is indeed difficult to say whether a place is a samadhi or a temple.

Shiva lingas have been carved at various places and at various times in a number of ways. A number of them are noted below.

The first to be noted is the one at Munkhede from the Jalgaon district (Pl. XX Photo No. 1), the most remarkable feature of this piece is the similarity of the linga to the corresponding male organ. Instances of the exact duplication of the anatomical features are known to have existed in earlier times.<sup>14</sup> The next one is at Mardi, district Sholapur (Photo No. 2) where four heads or faces are attached to the linga. The stone is eroded and the facial features

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14 Rao T.A.G., "Five Bana inscriptions at Guddimallam",  
I.A. 1911, p.104.

are obliterated, but the four faces are distinctly visible. At Parali in Satara district (Photo No. 3 ) is found a Panchamukha linga, quite similar to that at Mardi, but for the addition of one more face. Dr. Deo has noted a very typical Panchamukha linga from Poona, which according to him belongs to the Maratha period. However, these 'mukhalingas' existed all over India and even outside it right from the beginning of the Christian era.<sup>15</sup> It is very difficult to assign any particular date to the pieces at Mardi and Parali as they are completely effaced, but in view of the fact that both these places have remains from the early medieval period and the style of the late medieval pieces is quite different, they may be dated to the tenth to twelfth centuries.

Degaon, in Sholapur district (Photo No. 4 ) has an image of Shiva in human form. It is lying outside the village at a distance of about a mile in a field. There is no structure or temple near it and it is difficult to explain its presence at this lonely spot. The piece is almost three and a half feet in height and the upper portion is slightly broken. The whole is greatly eroded and the profuse application of Sindur-red-lead, has further disfigured the image. The figure is a seated one, the left leg folded under the body, and the right leg resting on a foot-rest. Of the four arms of the image the lower two have lost their hands, in the upper right is a pasha. The mukuta is of the karanda variety.

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15 Deo S.B., "A panch-mukh piece from Poona", BDCRI  
Vol. XVIII, p. 107.



XX

1



Munkhade

2



Masdi

3



Parali

4



Degaon

5



Pathari

SHIVA LINGA - IMAGES

Pathree, in the same district (Photo No. 5 ) has a very unusual shiva image. It is a slab one and half feet in height. On it is shown in high relief a Shiva seated on a nandi. The representation of the bull is most realistic, chains of bells hanging around the neck, the right leg put forward to indicate that the animal is in motion. The deity is not astride the bull, but is shown just above it, with legs folded under the body. It is a sort of a miniature sculpture and as such is not elaborate, but the long flowing garlands, the damaru and the trishula are visible. The objects in the lower hands are indistinct. The modelling of the image and the actual execution is very graceful, indicating the early medieval period as the date of its origin.

#### Shiva-Parvati

The Image at Ghogargaon (Pl. xxi Photo No. 1 ) can be considered typical of the dozen images, hitherto noticed in the Ahmadnagar district. Most of these images are the products of the efforts of skilled craftsmen, their anatomical features are proportionate and graceful. The stone used in all these cases is of a very similar kind and is eroded to a very extent, thereby obliterating the iconographical details like the ayudhas. The image that is illustrated in photograph No. 1 Plate xxi is in aliagana-murti of Shiva-Parvati in the savya-lalitasana. The god has four arms, the upper right hand holds an object which is probably a damaru, the lower left hand is around the waist of the goddess. The

other two hands are indistinct. The goddess is seated on the left of the god, who is wearing a kirit mukuta.

The image at Puluji in Sholapur district (Photo No. 2 ) is slightly different from the ones noted above. It is in a much better state of preservation, and the asana is also different, while the earlier ones are in the lalitasana; this image is in the sukhāsana pose. The hands of the Shiva image, except the upper right hand, which holds a highly ornate trishula, are broken. The god is wearing a karanda mukuta, kundals like rings adorn the ears, necklace, an udarbandha, armlets and anklets are the other ornaments worn by the god. The goddess, who is also in the sukhāsana pose has only two arms the right hand in the abhaya mudra and other holding an object like the coconut. This goddess is also decked out in all sorts of ornaments kundals, necklaces, kenguras, anklets etc. There is no vahana carved on the image. The only identification mark is the trishula in the upper arm of the image.

### Devi

Padma-yantra: (Pl. XX) Photo No. 3 ) - The slab of stone on which this device is carved is at present lying in a field in the vicinity of Latavade in the Kolhapur district. The yantras which form an important feature of the Tantric worship found their way in Jaina ritualistic practices. A number of inscriptions from the Karnataka area have referred to

various types of yantras worshipped by the Jainas. This phenomenon seems to have occurred somewhere in the late medieval period. The present specimen is a 'padma-yantra' or lotus motif.

Gauri : (Photo No. 4 ) This is a seated female figure with four arms. It is an achal type of image in the sthanak position and the various features are weathered out greatly. But the ayudhas could be identified as follows :

Lower right hand akshamala

Upper right hand amkusha

Upper left hand Pasha

Lower left hand indistinct

There is a halo behind the head and a kirit mukuta rests on the head. The vahana is weathered beyond recognition.

Maheshvari (Kadhre) (Photo No. 5 )

The image is in the savya lalitasana with four arms. The upper two are broken off, but the remnant gives an indication that there might have been a lotus in the upper left hand. The lower right holds an akshamala while the lower left holds a book or pothi. The goddess is wearing a mukuta of the Karanda variety, and around her neck is an ekavali, a garland. Below the left leg is visible a figure of nandi while a gana is seated where the right foot rests. Its iconographical elements are similar to Maheshvari images of the Sapta-matrika group.

Chanmunda [Karkamb] (Photo No. 6 )

The standing figure of the goddess has a corpse below

her feet. Of the four hands the lower left is broken off. The right lower carries a khadga, the upper right carries a trishula and the upper left has a khatvanga. The goddess is krshodari, lamba-stani, gartakshi, and urdhvakeshi. On the left hand bottom corner is the figure of a barking dog. This, the association of a dog with chamunda, is a very rare feature. The other that is, right bottom corner is occupied by a gana.

1



Hogangaon

2



Pulija

3



Atarade

4



Pulija

5



Kashare

6



Karkamba

SHIVA PARVATI &amp; DEVI IMAGES.

### Jain images

In the districts of Ahmadnagar, Jalgaon, Kolhapur, Sangali and Satara, several Jain icons were found. Some of them are described below. They are from Newase (Ahmadnagar), Mardi (Sholapur), Wakadi (Jalgaon), Bahubali and Kabnur (Kolhapur) and Manjarde (Sangali).

A study of the inscriptions of the Deccan especially from the above referred districts, shows that both the Digambara and Śvetambara sects of Jainism had a reasonable following in the Deccan. This is corroborated further by the find of Jain icons under study.

Of the seven images described here, and found at the places mentioned (See Pls. XXII and XXIII), six are of Tirthankar icons, while one is of Gomateshvar from Bahubali.

All the images are standing and are in the 'Kayotsarga' posture. None of the images shows any clothing and as such may be safely be assigned to the Digambara sect.

The images from Nevasa, Wakadi, Kabnur are of Parshvanath, as can be discerned from the snake hood covering the head of the icon. In the case of these images it may be remarked that the figures are crudely fashioned and stiff, which is a characteristic of mediaeval Jain icons, so far as the Deccan is concerned.

The images from Mardi are fragmentary and the lancchan of the Tirthankar cannot be seen. As such it is not possible to assign these images to any particular Tirthankar. However of





NEVASE



MARDI



WAKADI

JAIN IMAGES

of all the Jain images illustrated the two from Mardi are remarkable from the point of view of delineation of anatomical features. Both are characterized by naga attendants on either side and five panels of seated figures on either side. In one case the Prabhamandal is visible. Even though it is not possible to be certain, the icons may be tentatively assigned either to the first or the twentyfourth Tirthankar, whose icons are more abundant in the Deccan.

The Jain image from Bahubali, is reminiscent of the colossal image of Gomateshvar from Shravan Belgola in Karnatak. As is well known the story of Bahubali is connected with the first Tirthankar of the Jain, that is Rishabhanath. The figure from Bahubali seem to have imitated though with less elegance, the features of the Gomateshvar image as is evident from the inter-twined creeper and the curly hair. The associated evidence of the Jain bastis around the image and the lesser proportion, vigour and dynamism of the figure seem to assign the image to about 10th to 12th century A.D.



Bahubali



Mardi

4



Manjarda



Kalmur

JAIN IMAGES

### Naga-Stones

Another variety of sculptures that is found in large numbers in this region is that of the Naga-stones. The Naga sculptures are not a phenomenon restricted to the Deccan alone, nor is it limited to a particular period. From the earliest known works of Indian sculpture representations of nagas in various forms are visible.<sup>16</sup> The roots of the naga figures are buried deep into various factors of the cultural and social life of the Indian people. Changes in the economic machinery of the Indian Society, in the composition of Hindu society and the evolution of Hindu religion to a stage wherein it embraced not only the Vedic and Upanishadic philosophy, but also, the lowermost Goddesses of the aboriginal inhabitants of the land, have obscured most of these factors. However it is possible to trace them through the vast mythological literature, and the religious traditions of various communities. The first and the most important of these is the fact of the existence on the Indian continent of Tribes known as Nagas. Several of these tribes were quite influential and important during the 1st Millennium<sup>en</sup> before Christ. Jatak stories speak of Naga-kings and queens venerating the Buddha. Buddhist sculpture depicts Naga kings and dignitaries paying homage to the Lord.<sup>17</sup> It is noteworthy in this con-

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16 Ancient India, Vol. IX, pl. CX.

17 Barret Douglas, Sculptures from Amravati in the British Museum, pl. XXXVII.

-nection, that as an identification mark, the naga kings are generally represented with a cobra-hood above their heads.<sup>18</sup> In Vedic and Brahmanical as well as Jaina religions lore the nagas play a very important part. In works like the Mahabharat, the nagas as a tribe are mentioned apart from naga the demi-gods. To cite certain associations of the naga with religious concepts or iconographic details the following facts may be mentioned. The association of Shesha or Ananta with Vishnu is too well known to be repeated here. So also naga, as the one, who holds upon his hood the Earth, is a very ancient cosmographic concept in Hindu philosophy. The naga hood is closely related to Shiva worship and amongst the Jaina images it is an inevitable attribute of some of the images.

A type of Naga sculptures which is of immediate interest in the context of the finds in this area is that of the naga-stones described in the following paragraphs. These stones mostly bear the representation of the nagas in an animal form. As the following paragraphs and illustrations would show this category has several types. Their interpretation follows the descriptions. It might, however, be pointed out at this stage, that similar steles occur all over the Indian continent more especially Southern India. Steles in the Karnatak region bear a close similarity to those from the area

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18 Fergusson J. "History of Indian and Eastern architecture", Vol. I, p. 108.

19  
under survey. A student is greatly handicapped by the fact that none of the naga stones, in the area, bear any inscriptions, if style is allowed to have its say, they would be assigned to the same period as the Karnatak stones, which are approximately dated the ninth to twelfth centuries.

Most of these stones have only one naga carved on them. We get almost all varieties that the artists skill and imagination could create. Starting with a bear straight line with a circular head to indicate a naga (Fig. 1, pl. XXIV ) one comes to the most complicated patterns that have no small resemblance to the 'Yantras' (Fig. 5, pl. XXIV ). The most common mode of depicting a naga, however, happens to be that illustrated by figure 2, pl. XXIV Here the figure is in high relief, the hood is realistic - sometimes with five heads - and the body has assumed a wavy shape. In other cases, the naga has coiled itself either in a single coil or a number of them resembling the English numeral 8 laid horizontally (see figures 3 and 4, pl. XXIV ). A stone at Pulunja (Fig. 6, pl. XXVI ) shows two nagas entwined in an embrace. Similar figures are seen on several medieval temples, the only difference is that in the temple sculptures the upper half shows a human body of the two one is a man, the other

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19 Cousens H., Chalukyan architecture, pls. CXLII and CLV, and Murray Aynsley H.G.M., Discussive Contributions towards the comparative study of Asiatic symbolism, part VII, I.A. Vol. XV, pls. XV and XVI.

1. Baner [Poona]

This is the most simple representation of the naga. It is indicated by a thin straight vertical line, a circle on the top indicating the head of the cobra.

2. Degaon [Sholapur]

A more realistic carving. The cobra in a wavy line, slightly in relief, with a hood of five heads.

3. Shirval [Satara]

The cobra is coiled in a simple concentric rings. It has five heads.

4. Manchar [Poona]

A much more artistic and bolder depiction of the theme. It is in high relief and the coils resemble the English numeral 8 laid horizontally.

5. Bhilavadi [Sangli]

This is a rather complicated representation. The various coils make a pattern not unlike a 'Yantra'.





1



2



3



4



5

a woman.<sup>20</sup> It can be inferred from this that the stone at Pulunja depicts a similar situation, between a male and a female naga. Of interest is the stele at Wai (Fig. 7, pl.XXVI) which shows a naga with five hoods in the centre and on either side, small single hooded cobras; small human figures with flails in their hands are shown in the corners, evidently as attendants of the naga Trio. This representation can also be taken to be of a naga and his consorts.

Villages like Korawali (Fig. 8, pl.XXVI ) Bhilavadi, Patan have images of half human-half cobra figures. The lower half of the body is that of a cobra, from the waist upwards is a human form and the naga hood is carved over the head of this figure. A unique sculpture is to be found at Mardi in Sholapur district, a large slab (Fig. 9, pl.XXVI ) presents a complex of various nagas woven around a tree. Below the tree is a small domical object resembling a stupa. However, the stone is greatly weathered and it cannot be said with any amount of certainty what it, in fact, is representation of the Buddhist stupa and tree motive. Vogel has discussed the 'Tree and Serpent' worship in great detail in his treatise on that subject and his arguments etc. need not be repeated here. However, the recent discovery of a 'serpent at the bottom of a tree' painting on a potshred from Lothal, the famous Harappan site is not without its<sup>21</sup> significance.

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<sup>20</sup> Zimmer H., Art of India Asia, Vol. II, Pls. 276,368.

<sup>21</sup> Indian Archaeology - A Review, 1957-58, p. 13; pl. XVI, B.

The cobra is also used in Medieval temple architecture; the usual place of the naga is on the bracket capital. Nagas as attributes to images have already been referred to.

Having described in brief the nature of the various naga sculptures an attempt is now made to understand their exact significance. As far as architectural components and icons with naga attributes are concerned, no explanation is required. So also is the case of the stele at Mardi, where the stupa, tree and cobra have come together. What remains to be studied, therefore, is the group consisting of animal, and half animal and half human carvings. As in the case of other carved stones and images, a very careful inquiry was made in the villages where these stones - steles were found. The inquiry called for any information that villagers might have regarding the significance, the authors and the dates of the naga stones. As in the case of hero-stones, these inquiries drew a blank, no villager was in a position to enlighten the author regarding any of these points. At the same time, some commonly held beliefs were mentioned by many of the village elders.

(a) A common custom amongst all Hindus to-day is that a naga or a cobra, if it is found dead or it is killed, is ceremonially cremated. Unlike other kinds of snakes, a dead cobra is never left to disintegrate itself but it is cremated. This indicates the high veneration in which the cobra is held by the Hindus. A naga stone found at Poona (See Plate No. XXV )

some 25 years ago - its location since then unknown, depicts a coiled cobra and on the upper corners are carved the Sun and the Moon. This feature is most common on the hero-stones and it is quite reasonable to infer from this that the present stone is also a hero-stone dedicated to a cobra. The illustration is reproduced from a photograph of the stone published by Shri V.R.Karandikar. The next reference which would be equally convincing if the practice of cremating the cobra is taken into consideration, is that many of the naga stones might be similar memorial stones. This practice seems to be quite common as is shown by the dedicatory stone erected for a cow at Bhadale.

(b) In various villages and towns a number of large mansions are seen. These mostly are more than a century old and are the heritage of a particular family. The particular [ कान्हु ] is somehow associated with the fortunes of the family. And several stories are current amongst the members of the family and the neighbours telling of the eternal presence of the originator [ मूल पुरुष ] of the family in the form of a cobra. A number of grand old men vouch to the fact that they have seen moving around the mansion a very large, yellow cobra and it had long hair on its body. This is the spirit of the [ मूल पुरुष ] always guarding the interest of the family. This cobra is never hurt. Here it is quite probable that fact and fiction have an equally important part to play. In very old buildings, sparsely

occupied, a snake or a cobra often finds a very comfortable abode. The existence of such a cobra in an old house is the germ of the myth about his having long hair and doing no harm to anybody and so on. This again goes in to show the reverence with which a cobra is treated. It is possible that the memorial stones referred to in (a) are erected in memory of some such [ *हनुमान* ] spirits. Many of the stones are located in the tracts of land, later under cultivation, the existence of this at the particular spot might have a significance associated with the guardian spirit idea. In fact several persons told that the stone was a hero-stone erected for their grand or great grandfathers.

(c) There are two omens connected with the cobra that are believed in widely. Both have great antiquity. Both are auspicious omens and relate with prosperity. If a cobra holds his hood over the head of a person, it is supposed to indicate that the person is destined to royalty. A famous incident from Maratha history is that connected with Malharrao Holkar, the chief lieutenant of Bajirao the 1st. Malharrao the son of a Dhangar (shepherd) while a kid was sent by his father to look after his sheep in the fields. The lad, in the cool shade of the tree fell asleep. After sometime, his father came after him to find to his horror that a cobra had spread out its hood over the head of the sleeping boy. The greatly agitated father was assured by the neighbours that this indeed was a most auspicious omen, and the boy would be

a king. He did become a king. The other omen is much more interesting than this one. A person is considered greatly fortunate if he happens to witness a pair of copulating nagas. This sight is bound to lead him to great prosperity. This association of the Naga and material prosperity is stretched further to include fertility also. This fertility is not restricted merely to the fields but also embraces human life.

Prosperity, royalty and fertility are then connected with cobra. Superstitions and beliefs current amongst the people have been narrated in the foregoing paragraphs. Incidentally, it might be pointed out that this association of the cobra with prosperity, royalty, etc. is not restricted to India alone. Almost all the ancient civilizations of Asia and Africa contained elements signifying the importance of the cobra. The cobra hood was an essential part of the royal insignia of Egypt.<sup>22</sup> One finds the hood of the naga perching on the crowns of the mighty Pharaohs. So also the Creten snake goddess is quite famous. Such widely separated regions as China and South America give evidence of snake worship.<sup>23</sup> It is necessary to find an explanation for this practically universal phenomenon. It is possible to reconstruct the probable stages by which the snake and cobra achieved the

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22 Steindorf G. and Seele K.C., When Egypt ruled the East, pp. 83, 202 and 231.

23 Franklin William, Researches in the Tenets and doctrines of the Jeynes and Boodhists, etc. pp.15-16.

Figure 10 - Naga-stone - Poona.

a

A coiled cobra and on the upper corners are carved the Sun and the Moon.

Figure 11

b

This 'woman and cobra' motif is an unusual sculpture. The woman is completely nude; she holds a cobra in her hands, one is resting below her feet and other two or three are entwined around her body. This piece is datable to a period between 10th-12th century A.D. [Annual Report of the Hyderabad State (1914-15) Pl. V ].



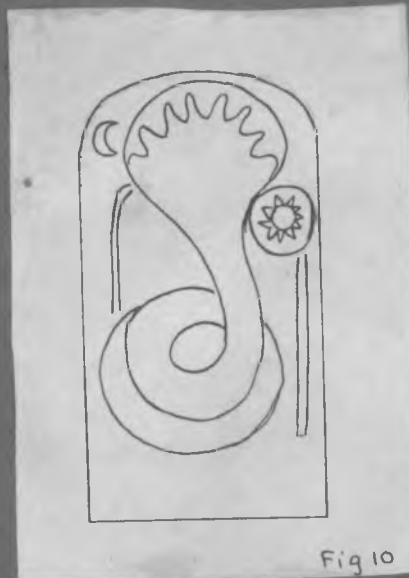


Fig 10

a



Fig 11

b

divine ranks. Agriculture became widespread and more and more numbers undertook extensive cultivation. Man came more into contact with the soil which was also the normal abode of the snakes. For the highly imaginative human beings, it was not too much to connect the soil and the serpent irrevocally together, and then take the next logical step of associating the snake with fertility. In the same area one finds the mother goddess or the symbol of fertility thriving immensely. So also it was natural to connect tree or plant life with cultivation and fertility. Although no written word from the ancient lore puts forth these associations various sculptures from ancient and mediaeval period are highly eloquent. A sculpture (Pl. XXV Fig. b )<sup>24</sup> depicts an absolutely nude woman resting against a tree holds a cobra in her upraised arms; a cobra is coiled below her feet and two cobras seem to be wound around her body. This figure speaks very clearly of the idea it symbolises. In Indian sculpture totally nude representations are rare - of course barring the various mithuna figures on early mediaeval temples. This sculpture, therefore, is highly significant<sup>as</sup>/indicative of the association of the naga with fertility in plant and human life. A custom observed to this day at Battis-Shirala, District South Satara is quite noteworthy in this connection. On the day of Nag-panchami childless women coddle a live cobra in their laps and this is supposed to remove the barrenness. About the

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24 Annual report of the Archaeological Departments, Hyderabad State, 1914-15, pl. V.

worship on the Naga Panchami day, there are certain interesting features. In almost all villages young married girls go out of the village, find out an ant hill where a cobra is likely to be living, worship it, carry out the rite of circumambulation and then sing various prayers standing in a circle around the hill.<sup>25</sup> Now the question is what is the connection of the fertility ideas and the naga stones. A probable explanation is that a childless woman praying for a child before a cobra, the symbol of fertility, promises to erect an image to the deity and makes her promise true, when she gets a bony-baby.

It is to be admitted that all these are mere possibilities. The most obvious explanation that the naga stone might be images or icons of nagas meant for regular worship, is not to be easily accepted as no such universal cult worship is known to exist in this area. The naga panchami worship is an annual festival and is observed by all castes and classes of the society irrespective of their own sect or cult deities and affiliations and hence the search for the explanation of the naga stones in other fields. Restatement of the vital points in the argument would be as follows :

(1) Stones are erected purposely by some unknown persons, neither the names of the persons, nor the real purpose is known for certain.

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25 Mandlik V.N., "Serpent worship in Western India", JBERAS, No. XXVI, Vol. IX, pp. 169-200.

(2) Although Hindu religious practices generally venerate the naga, there is no cult of regular naga-worship.

(3) Ancient texts and mythologies confound a reader, by confusing naga- the animal and naga the human tribe.

(4) Archaeological evidence does not throw much light on the subject except indicating the association of the naga with fertility and royalty.

(5) The explanation of the naga stones is, therefore, to be searched for in the beliefs and superstitions of the people concerned. Very often they consist of a tradition that has its roots deep into the past, but encrusted by ignorance and credulity.

The last line of investigation has suggested the explanations mentioned above.

**Figure 6 - Pulunja [Sholapur]**

The central stele shows a naga couple in embrace .

**Figure 7 - Wai [Satara]**

Representation of a five headed naga, his two consorts and two attendants.

**Figure 8 - Korawali [Sholapur]**

Stele showing half-human, half cobra figure.

**Figure 9 - Mardi [Sholapur]**

This remarkable sculpture from Mardi is probably a representation of the tree, stupa and serpent motif. A number of cobras are woven around the tree and in its front to create a complicated pattern. The tree is spreading its shadow over a stupa like motif.



6



7



8



9

### P o t t e r y

In the work of the exploration, the author picked up a few pottery pieces at Ite, situated on the left bank of the river Bhima, district Sholapur. The bulk of the pottery picked up though not much in quantity, was sufficient for a comparative study with similar ceramic industries, so far reported from several sites from the Deccan.

The pottery from Ite, has an exact resemblance to the pottery reported from Nevasa and Jorve on the Pravara (Dist. Ahmadnagar). At both these sites a type of painted pottery<sup>is found</sup> having designs in black on red matt surface, metallic in sound, well fired, wheel made and showing mostly geometrical patterns. This type of pottery is fossile type for the Chalcolithic horizons.

Recent explorations in the district of Ahmadnagar, Sholapur, and Poona have brought to light several sites yielding similar painted pottery. This indicates not only the extent of chalcolithic habitation in the Deccan but also the standardized or stereotyped ceramic traditions which have been assigned to about thousand B.C. on the basis of carbon-14 dates as at Nevasa.

The pottery fragments as found at Ite though not sufficient to give idea of the complete shape of the pots, do indicate the fact that some of the pieces might belong either to the spouted pot or a globular pot. Both these shapes have been reported from Jorve and Nevasa.

The evidence for chalcolithic habitations have been



reported from a number of places <sup>26</sup> along the Bhima. The addition of Ite to this list goes to prove that, as in the case of Pravara and Godavari, the Bhima also was abundantly habitated along its banks, in a period possibly prior to the first millennium B.C.

It will be appreciated that the relation of the Deccan chalcolithic with similar cultures in other regions is a subject which falls out of the orbit of the present work. However looked at from the point of view of tracing the archaeological antiquity of Ite, the evidence of pottery becomes significant, though no connected account of the fortunes of Ite can be built up and co-related with historical finds.

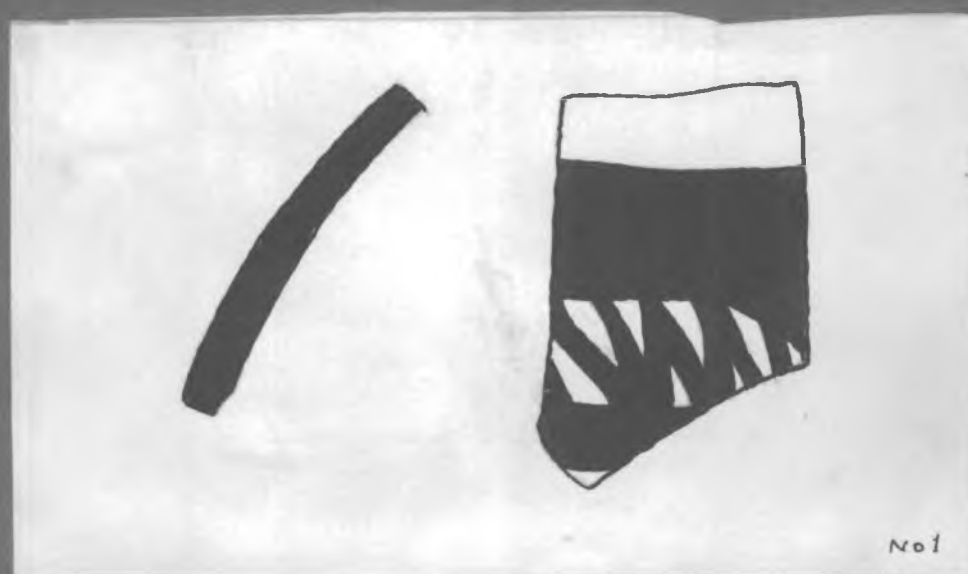
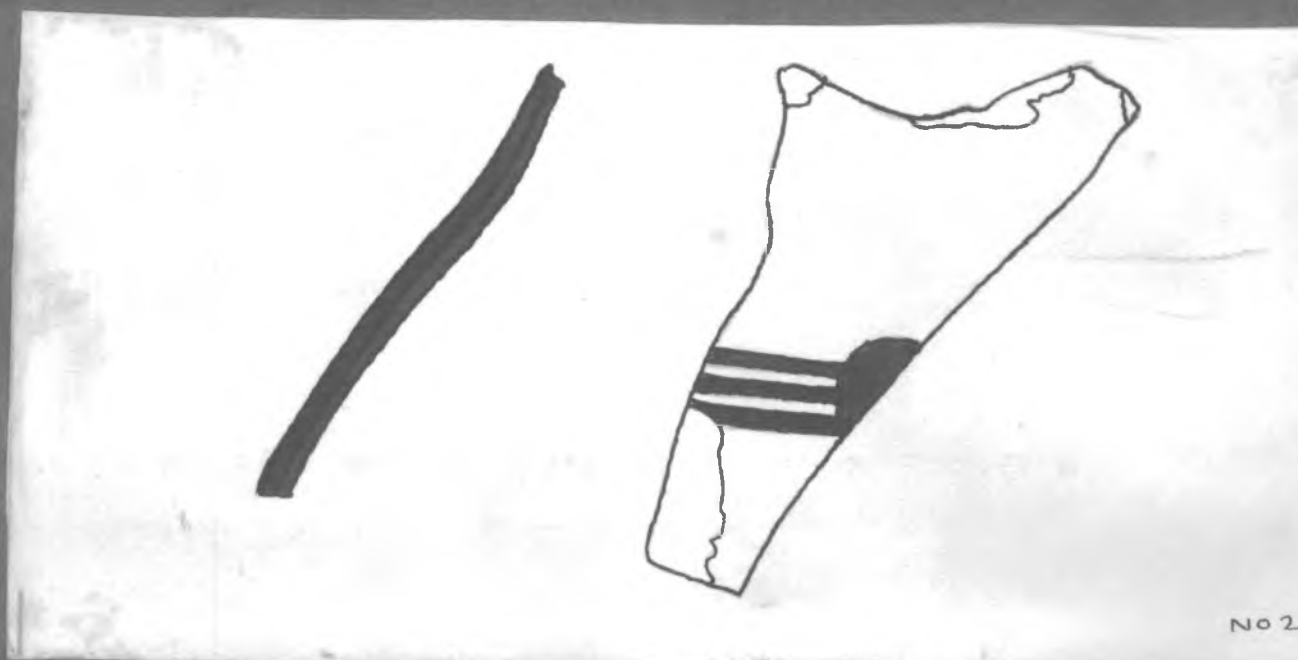
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26 See historical note.

The pottery pieces may be classified as follows:

No. 2 Fragment, of probably the shoulder piece of a spouted pot, outer surface having red slip bearing in black possibly a potter's mark comprising a solid dot with three linear horizontal projections, inner surface having striation marks.

No. 3 small fragment, as above, but with a design of  $Zi\overset{2}{\underset{\wedge}{z}}a\overset{2}{\underset{\wedge}{c}}$  planked by thick bands in black; design normally associated with globular pots.



Pottery from Ite

### Sati Stones

Unlike the hero stones, the sati stones occur in this region<sup>27</sup> only infrequently. But wherever they are, they follow a particular pattern (described below). There are no doubt, minor differences here and there, but they do not affect the general lines of the traditional pattern. The stone is erected, as its name indicates, after a woman who has emulated herself on the pyre of her husband as was the custom in medieval India; or was in memory of a lady who herself has done some worthy deed.

The Sati stone is usually a rectangular stone stele from 2 to 3 feet in height and 1/2 to 1 1/2 feet broad. The surface thus obtained is carved in the following manner. The most usual practice is to carve on one side of the stele (normally the one that is on the right hand side of the on-looker), a pilaster like motif. Although in most cases this is nothing more than a square upright, instances are seen where it assumes an ornate form as at Dalimbe and Karkam. In both the cases, the pilaster is a miniature rendering of a pillar of the Yadav order. From this pilaster, approximately from the centre projects forth the right arm of a woman. Various ornaments such as bangles, armlets, bāhubhushans are carved on this arm. It is bent in the elbow, the tip of the fingers pointing upwards, to form a right angle. The stone is thus divided into two panels. A stone at Sāsavad near the Vateshvar temple exhibits two instead of

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27 Sankalia H.D. and Dixit M.C., A Unique VIth century inscribed Sati stele from Sangsi, Kolhapur State, B.D.C.R.I., Vol. 9, pp. 16-166.

one arm and from the ornaments, etc. it seems, one is that of a man the other that of a woman. A band in relief joins the figure tips the top of the pilaster to separate the uppermost part. This portion is triangular, and generally contains the Śiva representation in the same manner as the hero stones. A couple of seated figures with hands folded is an inevitable feature. On some stones it is in the central portion, in others in the lower. Other figures of common occurrence are those of a mounted person, a dead body and the sun and moon symbols. There does not seem to be any hard and fast scheme about the composition of these stones as it is in the case of Vir-galas. In certain cases the pilaster is dispensed with and panelling of the Vir-gala type resorted to. Then the arm projects from the border band instead of the pilaster. A typical variety was noticed at Pur near fort Purandhar. It is a Sati stone plus Hero stone. The lower portion depicts a battle between two riders while the upper one shows the traditional arms-motif.

Some typical specimens are illustrated on the following page.

1



Dalimbe

2



Karkamba

3



Alande

4



Kucul

SATI - STONES

5



Divale

6



Kabnu

7



Rasin

8



Pur

SATI — STONES



### Vahanas and Emblems

In several villages carved stones bearing the images of various animals like the bull, boar, horse etc. are seen. So also are images of tigers or lions or their conventionalised forms viz. Vyalis. Although some of these images and sculptures are of a high artistic quality like the Varaha sculpture at Chakan, most of them are very crude. If they are in relief, the relief is low and the figures are more drawn than sculptured. If they are in the round the figures are bulky and angular betraying the lack of skill on the part of the carver. This crudeness might be the result of the beginning stages of that art or might be the product of the stage when the art had started degenerating. On the basis of a comparison with similar sculptures dated to the seventeenth and eighteenth centuries, the author is inclined to believe that most of the nandi images are of the late mediaeval period while the highly ornate vyali representations occurring on the entrances of various forts and gates of villages etc. might belong to the early mediaeval period and the varaha sculptures might be earlier still; they might be the emblems of dynasties like the Chalukyas or their local feudatories. The following images were amongst the most noteworthy.

### Nandi

Nandi, the sacred bull is the vahan of Shiva and as

such always finds a place immediately in front of the linga. In the older Yadava shrines, if there were two mandaps, inner and outer, the nandi was usually placed in the outer one. Or else a small detached portico was built for the image. It is notable that no human and half-human half-animal images like Nandikeshvar images of South India were current in this region. Here Nandi is represented in its animal form, pure and simple. There is a certain amount of uniformity in these sculptures. Most have short horns and big humps. The animal is seated and one of the forelegs is folded under its body the other in a slightly raised pose rests in front. Various ornaments consisting of chains and bells adorn the body. In some cases the images are carved with great skill. (Pl.  $\times\times\times$  Photo No. 1 ).

In itself the nandi is not a very notable feature, it is too commonplace and in ordinary course would invite little or no attention. However, a peculiar circumstance was noted regarding it in several villages that the author has visited. Before some Shiva temples or on certain 'pars' (stone platforms erected round the trunks of big trees) were found clusters of small nandi images (Photo No. 2 ). It is a common practice everywhere that if a temple collapses or is otherwise ruined the images it contained are removed and housed in other shrines. Thus several temples had two or three nandi images. There was nothing unusual about this. But on a hill from which the foot-track joining the

Harni and Parinche villages in the Poona district passes, there is a Bhairoba temple. It is a late structure, probably belonging to the sixteenth or seventeenth centuries built on the Yadava fashion. In its front are seven nandi images. There is no human inhabitation around it, the nearest being one and a half miles away on either side. Now there was no chance that a refugee nandi from either of these two villages, Parinche or Harni would be brought here; there are several temples to house them in the villages themselves. This meant that these images have been purposefully brought and placed here. When this became clear the author made it a point to enquire about it and if and when he came across a cluster similar to the one on the hill mentioned above. At Mendhavan in Ahmadnagar district and at several places in Satara district he came across similar instances. It transpired that this was in fulfillment of vows. A nandi-image was presented to the god if certain wish or desire expressed before him was fulfilled, more especially, if it was connected with child-birth. As most of these images are crude, it is not possible to date them.

### Varaha

It is well known that the early Chalukyas had adopted the representation of a boar as their insignia. Their copper-plates are fixed in rings bearing the Varaha seals. At two places in the area under survey, stone sculptures of the Varaha were noted. At Chakan in Poona district (Photo No. 3 )

XXX

1

Parinche



2



Parinche

3

Chakan



and at Balsane in Dhulia district these images are most remarkable. At Chakan the image is lying in the courtyard of the temple of Chakreshvar. Anatomically it is an extremely realistic representation of a seated animal. Chains of bells are hung around its neck and a kind of crown is placed on its forehead. The back of the animal is covered with sculpture in low relief. The entire area is divided into a number of rectangular niches or panels. The dividing line between each panel is modelled like a pilaster and the niche shows a seated figure and in most cases these figures are holding some ayudhas in their hands. These sculptures are so greatly weathered that nothing can be said about what these figures represent. Village elders contend this sculpture is a narrative of the Ramayana. However, in view of the seated figures carved, the figures do not narrate a story. So, this explanation does not seem to be satisfactory. The boar sculpture at Balsane is quite similar to this one. This might be an image of Vishnu in his Varaha avatara - boar incarnation<sup>28</sup> or it might be a giant representation of the Chalukyan royal ensignia.

#### Tiger or Vyali

Representations of highly conventionalized tigers or Vyalis (Pl. XXXI Photo No. 2 ) are found on either side

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<sup>28</sup> Ancient India No. 6, p. 42, pl. XIV.

of the gates of several mediaeval forts. The first gate of the Shivaneri fort, the gate of the ruined Gadhi at Chakan and a 'par' at Pāluja are some of the instances. It may also be recalled that the bastion on which the Mulk-i-Maidan gun is placed at Vijapur has similar representations. A very little can be said about their purpose, but, from their position on the entrance gate. They might have been considered as auspicious symbols.

Of a slightly different variety are the tiger sculptures found at Phulchincholi, Toongat, Yevati, Ashti in the Sholapur district and Kochi in the Kolhapur district. The representations described in the above paragraph were in relief. The ones found at these places are in the full round. Their craftsmanship is extremely crude but the anatomical representation is unmistakable. The figures have squarish jaws and are seated with the forelegs spread in front. In all these cases these images are placed in front of the village gates facing the gate.

On enquiry it was learnt that these images were worshipped by the Vanjaris, which is a wandering tribe formerly engaged in the transport profession. Several other communities like the Dubala's, Katkaris, Bhils are known to have practised the worship of tiger images, whether the origin of the sculptures noted in the survey can be attributed to some such religious motive and to which period they can be assigned, cannot be said with certainty.



Miscellaneous

At Theur in Poona district (Photo No. 4 ) immediately behind the famous Ganesh shrine, were found very interesting pieces of sculpture. Four stone images of 1' x 1' were placed near each other on a platform below a giant tree. Of these, two are of Nandis, one of a horse and the last one that of a boar image. All these seem to be late medieval, and why and how they have been brought together cannot be said.

Connected closely with the Khandoba temples are two types of images. One that of a horse and the other that of an elephant. As is well known, the former is the Vahana of Khandoba and the images were presented to the god by its devotees. About the elephant sculptures, a large number of which are seen on either side of the flight of steps leading up the hill. The Jejuri temple, a reference from the Maratha period seems ~~seems~~ to be of immediate interest. It has been noted that there was a custom during those days of presenting an elephant to the God. It is quite likely that the presentation was more metaphorical than real, and instead of a living animal a small stone image more readily available and also costing much less served the purpose. And in this case convenience is strongly supported by legend. As the tale goes Kunti, the mother of the Pandavas made an offering of a small clay elephant as the brothers were not in a position to present a real one.



1



Tungat

2



Puluja

3



Yevati

4



Theur

### Miscellaneous

In addition to the antiquities reviewed in the foregoing pages, certain objects might be noted - (a) Samadhi stones.

(b) Deep-malas. (c) Stone implements. (d) Protective walls and (e) Wooden posts.

The importance of these is much less<sup>1</sup> from the point of view of this thesis, because they are all, in all probability of a late date. But very often the villagers attach great importance and antiquity to them. These things might not be early but show traces of earlier practices and hence find a place here.

#### (a) Samadhi stones [Pl. XXXII ]

First and most often encountered are the Samadhi stones across which one comes in a village. These are generally erected on the spot, where a man or a woman is cremated. This custom has a long tradition.

#### (b) Deep-malas

These are pillar-like and are erected at various places in front of the temples. The posts are modelled after pillars in Yadava temples having a square base, over it an octagonal part, about <sup>ye</sup> <sup>t</sup> in a bracket-capital. The lamp is placed on top of this capital on festival occasions.

#### (c) Stone implements

Somewhere along the village lanes, buried in an earthen platform or lying outside the limits of the habitation are found huge stone storage jars and querns, Ghana and a washer-man's pot [See Fig. Pl. XXXIII ]

(d) Protective walls

They were/<sup>a</sup>common feature in medieval times and a large number of the more wealthy villages and towns have preserved them. The custom of building such ramparts goes back to early times and hence they could not be dated. Most of these are in sun dried bricks faced with kiln-burnt bricks. In very rare cases such features as bastions are preserved to indicate the date of these constructions.

(e) Wooden posts

Just outside the Bahiroba Temple or Khandoba Temple such wooden posts are preserved. On the day of the village 'jatra' where animal sacrifices are allowed, the goat or he-buffalo that is to be sacrificed before the deity is secured to this post and killed. So this post is a modern 'yupa'.

This, in short is a picture of the village, its antiquities and their meaning one comes across the districts surveyed.



Alandi chodashi



URBE



Parandawadi



Chikhali



Koregaon



Sindane



Munkhade

SAMADHI  
STONES



Nimbhoti



Bauri

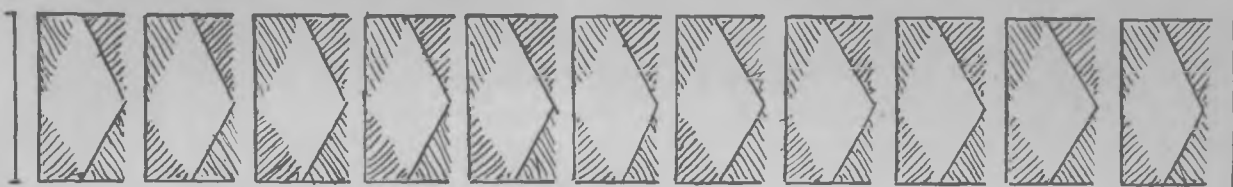


Ankalkhop



Vathar

# STONE - IMPLEMENTS



## Chapter IV

### INTRODUCTION

As indicated in the Introduction surnames and place names were recorded as the places surveyed by the author. The ultimate aim of collecting all this information was to reach the social substratum, which might be the original or at least the earlier occupation<sup>nt</sup> of this land. This could be achieved by the process of elimination. It was, therefore, decided to find out the probable origins of the various surnames. They might be after a place, after a profession, after a caste, or after an overlord; all these have been separately tabulated. Further, it is a well-known fact that the effects of Sanskritisation have penetrated the lower layers of our social structure

rather infrequently. If surnames indicative of immediate or remote Sanskrit derivation could be singled out the remaining surnames might indicate the surnames of the earlier inhabitants. Thus all the surnames which in any manner give evidence of late date or Sanskrit derivation, were eliminated and Table X presents the possible nucleus of the original inhabitants of the area under survey. The information contained in the following tables is rather unusual for a work on archaeology. These tables enumerate the data collected by the author regarding the castes, communities and surnames at the various places he visited. In addition to these the present pronunciation of the name of that particular place by the upper, intermediate and backward communities, is recorded. The author has presented the tables in a particular order that would facilitate a further study and the eventual arrival at conclusions.

However, while collecting the data and also presenting it, certain limitations were observed, and those were mainly due to the general objective kept before by him; again there were certain limitations imposed upon him by circumstances. In the first place, only those surnames were recorded which a majority of the families in the particular village, in a particular community had. Thus for example, in a village amongst the Marathas, there are some twenty families and out of them thirteen have a common surname, that surname is recorded. The names of the Brahmins were not collected. Thirdly, very often certain communities were absent from a particular



village or persons belonging to them were ignorant of these surnames. Very large towns like Satañā, Nasik, etc. very effectively prevented the author from collecting such data merely on account of their size. These limitations had to be borne in mind when the information in this chapter is classified and studied.

Various possibilities about the origin of the surnames were taken into account. They might be after a place, after a profession, after an overlord, after a caste and so on. All these have been separately tabulated. The relationship between caste and surname on the one hand and habitation areas or localities on the other, is illustrated by a remarkable feature noted in Table Nos. VI & VII.

It is common place to find a village geographically divided into so many communities, the Marathas occupying the heart of the village, a Gujar or Marvadi playing his double role of shopkeeper and moneylender just near them, and the Mahars, Mangs, etc. on the outskirts of the villages. One step further, however, noted at various places is that families with the same surname occupy a particular area or locality - there is a Jadhav galli (lane) or Ghorpade galli (lane) and so on.

Table I : Surnames collected from the places surveyed,  
arranged castewise and alphabetically.

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<u>Adivasi</u>	Bhagare
<u>Bagadi</u>	Ghogare, Sonawale, Taware
<u>Bharadi Gosavi</u>	Chavan
<u>Bhil</u>	Barde, Bendkule, Bhor, Dixit, Gaikwad, Jadhav, Mali, More, Pawar, Rajput, Rokade, Shirsat, Sonawane, Wagh.
<u>Brahmin</u>	Deo, Deshpande, Gabale, Kale, Mehendale, Pingale, Pooranapatre, Vaidya
<u>Chambhar</u>	Abhang, Adate, Ahire, Aiewale, Bagul, Bamane, Bhosale, Borse, Buddhivant, Chavan, Deore, Bhaktode, Doiphode, Elhe, Gadade, Gaikwad, Gotishe, Gavahle, Honkalas, Ile, Jadhav, Jagtap, Kamalakar, Kamble, Karande, Khade, Kshirsagar, Kurhade, Ladi, Mane, Nirmale, Padmane, Pandav, Pawar, Rajaguru, Rajamane, Rokade, Sathe, Satpute, Shendage, Shete, Shinde, Sonawane, Suryavamshi, Thorve, Trimbake, Udamale, Vetel, Waghchoure, Wankhede, Waidande, Zoting
<u>Dhangar</u>	Adabhai, Anushe, Bandger, Bandichoude, Banger, Bansode, Bhand, Berkade, <u>Bhise</u> , <u>Borse</u> , Chougule, Chormale, <u>Dagade</u> , Dhale, <u>Dhaigude</u> , Dudhale. Edake, Galande, <u>Cavade</u> , Gavali, Chadmode,

Table I : continued.

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	Ghatmode, Ghode, <u>Chodke</u> , Gire, <u>Core</u> , Hadpe, <u>Hajare</u> , Harale, Joag, <u>Kakade</u> , Kedari, Kharat, <u>Kolekar</u> , Kolpe, <u>Landge</u> , Laware, <u>Madane</u> , <u>Mane</u> Mekhe, Misal, <u>More</u> , Musale, Narute, Navale, Nevase, Oval, Pacharne, Padalkar, Sabale, Sagade, Sanap, Sangale, Satpute, Savale, Savant, <u>Shinde</u> , Shendge, <u>Shingade</u> , Suryavamshi, Ugale, <u>Thorat</u> , Tope, Waghmode.
<u>Dhor</u>	<u>Kadam</u> , Katake, Lasure, <u>Narayankar</u> , <u>Shinde</u> .
<u>Jaina</u>	Almane, Bhuskute, Birnale, Chougule, Desai, Deshinge, Herle, Herwade, Madke, Magdum, Majalekar, Navale, Sadalge, Sangave, Vispute.
<u>Koli</u>	Barde, Bhavskar, Dhavle, Dhule, Gangode, Gangurde, Gaware, Chorpade, Jadhav, Kangune, Kamale, <u>Karade</u> , Page, Pawar, Sonawane, <u>Surya-vamshi</u> , Vad, Waghmare.
<u>Lingayat</u>	Bhandari, Chougule, Ghevare, Giddhe, Gulmudde, Gurav, <u>Jangam</u> , <u>Kore</u> , Mahajan, Mali, Mithari, Mane, Mhamne, Parit, Shende, Shete, Shivapure, Sutar, Vani, Zadbuke.
<u>Lonari</u>	Shelke
<u>Mahar</u>	<u>Adhav</u> , Agale, <u>Ahire</u> , Akade, Athawale, <u>Bagul</u> , Bansode, Barathe, Barve, Baviskar, Bingle, <u>Bhalerao</u> , Bhawar, Bhosale, Bhode, Bhandare, Brahmane, <u>Chavan</u> , Chopade, Chougule.

Table I : continued.

Dadade, Dhale, Dhainje, Dhanvade, Dhivar,  
 Doiphode, Durdhavane, Gadade, Gade, Gaikwad,  
 Gangurde, Cavali, Gawande, Gholap, Chodke,  
Jadhav, Jagtap, Kadam, Kamble, Kate, Kamale,  
 Kasabe, Kesade, Khare, Kharat, Khabade, Khude,  
 Khomane, Kuchekar, Kurane, Lade, Landge,  
Lokhande, Naiknaware, Nikam, Mane, Mahajan,  
 Mandke, Masalkhamb, Masugade, Mhaske, More,  
 Pagare, Parad, Pawar, Pol, Prakshale, Purdhavane,  
 Ranakhambe, Ramraje, Ranjane, Rokade, Salve,  
 Saravade, Sapkal, Savant, Shelar, Shinde,  
 Shirtode, Sonatakke, Sonawane, Sorte, Surya-  
vamshi, Sutar, Sutkar, Thorat, Thoravat, Turve,  
 Topsoundar, Vatal, Waghmare, Yadav, Zodage,  
 Zogade.

Mang

Adhalge, Adhav, Alhate, Avahad, Avale, Awghade,  
 Balsane, Bansode, Bhore, Borade, Bhosale, Biraje,  
Chavan, Chougule, Dhule, Dodke, Este, Gaikwad,  
 Gavare, Ghatge, Hajare, Hegade, Hiwale, Jadhav,  
 Jamdhade, Kamble, Kate, Lokhande, Londhe,  
 Mahapure, Maje, Mane, Misal, More, Pate, Patole,  
Pawar, Ranadive, Raste, Sakat, Sakpal, Salve,  
 Samudre, Sathe, Shelar, Shinde, Shirsat, Tup-  
 sounder, Ukirde, Waghmare, Waidande, Ware.

Maratha

Adake, Admilla, Aher, Ahire, Ahirrao, Ahivale,  
 Aparadh, Asabe, Babar, Bagade, Bahirgonde,  
 Bakure, Bandal, Bansode, Barne, Bathe, Baviskar,  
Bayas, Bedekar, Bende, Bendre, Berad, Bhadange,  
Bhagwat, Bhalekar, Bhanage, Bhanagale, Bhanavase,  
 Bhase, ~~Bhapkar~~, Bhaskar, Bhawar, Bhise, Bhole,  
 Bhondave, Bhoite, Bhosale, Bhokre, Bhopte, Bhorade,  
 Bhosekar, Bhot, Bhusal, Bhusari, Bodhe, Bodke,  
 Boke, Bolnes, Borade, Borate, Borkar, Borse,  
 Chandane, Chane-chor, Chavan, Chikane, Chite,  
 Choudhari, Chougule, Dabhade, Dagade, Dalvi,  
 Dandage, Dange, Danmode, Dapase, Darade, Deokar,  
 Deora, Desai, Dethe, Deshmukh, Dhage, Dhamale,  
 Dhapte, Dhartadak, Dhasade, Dhavale, Dhere,  
 Dhikhle, Dhumal, Dhumane, Dhondkar, Digale, Dighe,  
 Disale, Dound, Dubal, Dudhal, Duchal, Dushing,  
 Gadri, Gaikwad, Ganage, Ganjale, Garade, Gavhane,  
 Gavate, Gawade, Gawali, Ghare, Charge, Gharmalkar,  
 Ghodke, Chuge, Ghule, Ghorpade, Gite, Godhade,  
 Godse, Gote, Goradu, Gore, Gujar, Gurav, Gund,  
 Hadsange, Hagir, Halchawade, Harale, Hase, Hatak,  
 Hatale, Hawale, Hinge, Hingale, Hirve, Hude,  
 Hujare, Indalkar, Ingale, Ingawale, Jadhav, Jagdale,  
 Jagtap, Jalge, Jamdage, Jangire, Javalkar, Jondhale,  
 Jujar, Kabule, Kad, Kachare, Kadam, Kadlag, Kakad,  
Kakade, Kaklik, Kale, Kalake, Kalasga, Kalvade,  
 vandi,  
 Kanase, Kande, Kandekar, Kangude, Kankate, Kapkar,

Kapre, Karande, Kardile, Kasture, Kate, Katkar,  
 Katre, Katyare, Kawade, Khade, Khairnar,  
Khanvilkar, Kharse, Khaserao, Khatate, Khatote,  
Kharade, Khavale, Khedekar, Khetmalas, Khopade,  
 Khorgade, Khote, Khorade, Khot, Khuperkar, Khurda,  
 Kirgat, Kindare, Kognule, Koli, Kolhe, Kolte,  
 Kond, Kondawale, Korde, Kore, Kothari, Kshirsagar,  
 Kumavat, Kumbhar, Kunjir, Kusumade, Lad, Lande,  
 Landge, Latkar, Lekhande, Londe, Londhe, Loni,  
 Mager, Mahadik, Mahale, Malage, Malusare, Mane,  
 Masali, Mate, Matere, Medge, Medhane, Memane,  
 Mhaske, Modve, Mogal, Mohite, Morane, More,  
 Mote, Mudke, Mulik, Murshe, Murtadak, Mutale,  
 Muthal, Nahalve, Naikwadi, Nalawade, Nangare,  
 Nanavare, Navale, Nigade, Nikam, Nikumbh, Nimbalkar,  
 Nirgude, Odhekar, Ombale, Pachore, Pabale,  
 Padol, Palkhede, Pangare, Pansare, Papal, Patane,  
 Parakh, Patole, Pawale, Pawar, Pekhale, Petkar,  
 Phase, Phuge, Phulmali, Pisal, Pophale, Pote,  
 Purandare, Purane, Ranadive, Rajput, Ranjane,  
 Rokade, Rout, Rumahne, Sable, Sadalage, Sagade,  
 Sahane, Salger, Salunke, Sanap, Sanas, Sandbar,  
 Sarade, Satav, Sathe, Satkar, Savant, Shedge,  
 Shende, Shendge, Shelke, Shendkar, Sher, Shete,  
 Shinere, Shinde, Shingare, Shingote, Shirke,  
Shitole, Sonalkar, Sonanes, Sonavalkar, Sonawane,

Soundare, Suke, Surve, Suryase, Suryavamshi,  
 Tadakhe, Tandale, Takale, Tanpure, Taralekar,  
 Tary, Tathe, Tikhe, Tile, Thorat, Thoramise,  
 Thosar, Todkar, Toradmal, Tupe, Tungar, Tup-  
 sounder, Ubale, Ugale, Uphade, Vachkal, Vadaje,  
 Vaje, Valde, Velgir, Valvade, Vasekar, Vibhute,  
 Vinchu, Virade, Vispute, Vyavahare, Wable, Wade-  
 kar, Wagh, Waghchoure, Waghmode, Waghole, Waikar,  
 Wakankar, Wakle, Wakharkar, Walhekar, Waman,  
 Watpade, Yadav, Zade, Zambare, Zapke, Zarad,  
 Zarande, Zarkar, Zende.

Others

Chandak.

Ramoshi

Bagadi, Budavale, Chavan, Ghogare, Madane,  
 Madane, Mandale, Naik, Waghmare.

Thakar

Katkari, Dongerwadi

Vadar

Bandgar, Kadam, Pawar, Petkar, Shinde.

Vanjari

Badhe, Chavan, Jadhav, Landge, Navale, Pawar,  
 Rathod, Sangale, Shinde, Ugale.



Table II : Surnames common to the communities shown below.

Surname	Castes										
	Maratha	Mahar	Mang	Chambhar	Dhor	Dhangar	Vadar	Koli	Ramoshi	Bhil	Vanjari
Bhosale	"	"	"	"	"	-	-	-	-	-	-
Chavan	"	"	"	"	-	-	-	-	"	-	"
Gaikwad	"	"	"	"	"	-	-	-	-	"	-
Jadhav	"	"	"	"	-	-	-	-	-	"	"
Kadam	"	"	-	-	"	-	"	-	-	-	-
Kamble	-	"	"	"	-	-	-	-	-	-	-
Pawar	"	"	"	"	-	-	"	"	-	"	"
Shinde	"	"	"	"	"	"	"	-	-	-	-
Suryavamshi	"	"	-	-	-	"	-	-	-	-	-
Sonawane	"	"	-	"	"	-	-	"	-	"	-
More	"										
Savant	"										

Table III : Caste names adopted by other communities as  
Surnames.

District	Place name	Present adopted surname	Present caste
Ahmadnagar	Bahulgaon	Berad	Maratha
	Konchi	Mali	Bhil
Jalgaon	Nimbhori	Rathod	Vanjari
Nasik	Mohu	Mali	Bhil
	Vadgaon	Mali	Bhil
Sangali	Akkalkhop	Chougule	Maratha
	Balgavade	"	"
	Bhilavadi	"	"
	Gujar	Katkari	Thakar

Table IV : Surnames derived from Place Names

District	Surname collected	Parallel Place Name	District
Ahmednagar	BALSANE	BALSANE	Dhulia
	GHODE	GHODE	Poona
	KADLAG	KADLAG	Ahmednagar
	PACHORE	PACHORE	Jalgaon
	ZODGE	ZODGE	"
	NIMBALKAR	NIMBAL	Karnatak
	ZARKAR		
	BHALEKAR		
	KAPKAR		
	TRIMBAKE	TRIMBAK	Nasik
	PABLE	PABAL	Poona
	JAMKHEDE	JAMKHED	Ahmednagar
	WAIKAR	WAI	Satara
Jalgaon	BAVISKAR	BAVI	Sholapur
	WANKHEDE		
Kolhapur	KOLEKAR	KOLE	Satara
	KHUPERKAR		
	TODKAR		
	LONDHE	LONDHE	Belgaon
	HERALE	HERALE	Kolhapur
	BAMNE	BAMNI	Kolhapur

Table IV : continued.

District	Surname collected	Parallel Place Name	District
Nasik	HERALE	HERLE	Kolhapur
	ODHEKAR	ODHE	Nasik
	TUNGAR	TUNGAR	Kolaba
	PINGALE	PINGALE	Nasik
	KANDEKAR		
	PALKHEDE		
	DHULE	DHULE	Dhulia
	BHOR	BHOR	Poona
	KARADE	KARAD	Satara
	NIRGUDE		
Poona	DHONDKAR	DHOND	Poona
	BHOSEKAR	BHOSE	"
	WALHEKAR	WALHE	"
	JAVALKAR	JAVALE	Ahmednagar
	SHENDKAR		
	BHAPKAR		
	NEVASE	NEVASE	Ahmednagar
	KHEDEKAR		
Sangali	PADALKAR		
	NIMBALKAR		

Table IV : Concluded

District	Surnames collected	Parallel Place Name	District
Sangali	KATKAR		
	WARE	WARE	Satara
	KURHADE	KARAD	
Satara	NIMBALKAR	NIMBAL	Karnatak
	SONALKAR		
	KHANVILKAR		
	PETKAR	PETH	Satara
	NIGADE	NIGADE	Poona
	LONDHE	LONDHE	Belgaon
Sholapur	WAKANKAR		
	PETKAR	PETH	Sangli
	NARAYANKAR	NARAYANGAON	Poona
	SHENDKAR		
	HERALE		
	WAKHARKAR		

Table V : Surnames derived from Professions

Bhandari	Lingayat	Person in charge of a Treasury; Person engaged in distillation Who prepares meals on a ship
Bhandare	Mahar	
Bhote	Maratha	Torch bearer
Bhusari	"	Merchant who purchases in villages and sells in cities.
Choudhari	Maratha	Servant under the control of village Patil. One of the members of Bara Balutedar, village servant.
Chougule	Dhangar Maratha Jain Lingayat Mahar Mang	- do -
Dange	Maratha	Octroi clerk, under Patki, who is a ordinate officer on Naka. Chopadar at Pandhari a sub division of dhangars
Desai	Jain Maratha	Hereditary officer of a Paragana
Deshmukh	Maratha	Chief in all the Patils in a Paragana
Dhivar	Mahar	One who kills fishes
Dhale	"	Those who beat a drum
Dhumal	Maratha	Ten incarnations play - a part i.e. mangala-charan a 'Rag' Dhumali "Gondhal" - a ceremony after religious function
Dixit	Bhil	One who delivers 'Diksha'
Gavali	Dhangar Maratha Mahar	Profession of a milkman, a sub-division of Dhangars,

Table V : continued.

Gavande	Maratha	One who works under Mason.
Ghatge	Mang	An officer, who collects a tax from the man who after climbing the Ghat. The tax is called 'Ghat-kavala'.
Ghatpande		- do -
Ghevari	Lingayat	One who purchases whole-sale and sells retail.
Ghodke	Maratha Mahar	Priest of 'Dhors' a servant called as 'Motaddar' or Khijamatdar
Gholap	Mahar	'Ghol' is an instrument, and one who uses it, connected with Khandoba.
Ghorpade	Koli Maratha	From the word 'Ghorpaq', an animal the word appeared in Saka 1049-Silahar cp. pl.
Gulmuddhe	Lingayat	Persons who preserve hair on chicks, or who does not shave.
Gurav	Lingayat Maratha	Occupation as temple servant
Hajare	Dhangar Mang	One who has the authority to have one thousand soldiers.
Jamdade	Mang	'Jamdad' means a sword of long range, Fat or Bulky or Fearless-man.
Jhade	Maratha	To sweep-a sweeper.
Kadu	"	Born of irregular union.
Kalashe	"	One who sets a pot or a kalash
Kamble	Chambhar Mahar Mang	One who spreads a blanket or kamble before Goddess, a sub-division of Mahars.
Khot	Maratha	One who takes a monopoly.
Khothari	"	In charge of a store - Storekeeper.



Table V : concluded

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Mahajan	Lingayat Mahar	Priest, one who controls trade, collects taxes in villages or Kasaba, a Government officer, sometimes called as Mahajani.
Mahat Mahale	Maratha	One who commands an elephant; one who is in charge of a mahal - in charge of accounts and Bandobasta.
Mali	Bhil Lingayat	A flower merchant
Naik	Ramoshi	An officer in the Maratha and other armies, belonging to lower grade, a little, a synonym for Berad.
Naikwadi	Maratha	a village Police
Page	Maratha	Page is stable; several officers called as Pagenvis, Pagedar, Pagekari.
Parit	Lingayat	A washerman
Rajaguru	Chambhar	A priest
Patki	Brahmin	Secondary officer in the department of octroi
Rout	Maratha	An officer in the horse regiment.
Shete	Chambhar	An officer in charge of weights, measures, and rates, at Peth or harbour or a village - who inspects etc.
	Lingayat	One who establishes new Peths
Sutar	Lingayat	Carpenter
Taru	Maratha	The man who does the business of ferring.
Thakar	Maratha	Those who show "a puppet show".
Thorat	Chambhar Maratha	Belonging to older or senior branch. 'Thorad'
Vad	Koli	Open space; from this Vadekar, Vadkar.
Wani	Lingayat	Businessman.

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Table VI : The SAME surname found common to several communities in the SAME PLACE

District	Place-name	Surname	Castes							
			Maratha	Mahar	Mang	Chambhar	Bhil	Koli	Dhan-agar	Linga-yat
Ahmadnagar	Kokangaon	Pawar	/	/						
Jalgaon	Gudhe	Borse	/			/				
	Mankhede	Sonawane	/	/				/		
	"	Jadhav				/	/			
	Pohree	Sonawane	/			/	/	/		
	Verkhedi	"		/				/		
	Wakadi	Suryavamshi	/						/	
	"	Sonawane	/					/		
Kolhapur	Adgaon	Ahire	/	/						
	Bhadole	Mane	/						/	
	Kabnur	Chavan	/			/				
	Mangaon	Chavan	/	/						
	Herle	Chougule		/						/
	Chokak	Mane	/	/						/
	"	Shinde		/	/	/				

Continued on next page.

Table VI : continued.

District	Place-name	Surname	Castes								
			Mar-athas	Mahar	Mang	Cham-bhar	Bhil	Koli	Dhan-gar	Linga-yat	Jain
	Mudshige	Chougule		/					/		
	"	Shinde	/		/	/					
	Rukadi	Kamble		/		/					
	"	Lokhande		/	/						
	Hatkanan-gale	Chougule			/			/		/	
	Bhendavade	Bhise	/					/			
Nasik	Lakhalgaon	Jadhav	/				/				
	Pandane	Gangurde		/				/			
	Sinde	Jadhav	/	/							
	"	Pawar				/	/				
Poona	Dapodi	Kate	/	/							
Sangali	Balgavade	Shinde	/					/			
	Hatnur	Pawar	/								
		Kamble		/		/					

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Continued on next page.

Table VI : concluded.

District	Place-name	Sur-name	Castes									
			Mar- atha	Mahar	Mang	Cham- bhar	Bhil	Koli	Dhangar	Lingayat	Jain	Vadar
Sholapur	Ashti	Bhosale	/			/						
	Dehgaon	Pawar			/							/
	Devadi	Shinde						/				/
	Kurul	Gaikwad		/	/							
	Phul- chincholi	Kamble			/	/						
	Rople	Rokade	/			/						
	Upalai	Jadhav	/		/							
	"	Shinde	/			/						

/ = showing the same caste.

Table VII : Same surname in a particular community in a group of villages in close vicinity with each other.

Surname	District	Villages	Castes					
			Maratha	Mahar	Mang	Chambhar	Bhil	Dhangar Vanjari
Bhand	Ahmadnagar	Velhale Wadgaon						/
Bhosale	"	Konchi Mendhavana		/				
Jondhale	"	Kavathe- Kamaleshvara Kokangaon Konchi Wadgaon		/				
Rokade	"	Chincholi Javalekadlag Rajapur					/	
Thorat	"	Jorve Kavathe- Kamaleshvara Wadgaon	/					
Waghchoure	"	Jorve Wadgaon Kokangaon				/		
Gaikwad	Jalgaon	Munkhede Wakadi					/	
Loni	"	Rajuri Verkhedi	/					

Continued on next page.

Table VII : continued.

Surname	District	Villages	Castes									
			Mar- -atha	Mahar	Mang	Cham- bhar	Bhil	Dhan- gar	Vanjari	Koli	Lingayat	Jain
More	Jalgaon	Gudhe		/								
		Munkhede		/								
		Pachore		/								
		Pohree		/								
		Wakadi		/								
Rathod	"	Kokaswadi							/			
		Nimbhori							/			
Sonawane	Jalgaon	Munkhede				/			/			
		Pohree				/			/			
		Verkhedi				/			/			
		Wakadi				/			/			
		Adagaon				/						
		Gudhe				/						
		Rajuri				/						
Chougule	Kolhapur	Herle		/								
		Hatkanangale		/			/					/
		Mudshingi		/						/		/
		Mangaon										/
		Rukadi										/
		Narande	/	/								
		Vathar	/									
		Kochi	/									
		Kini										/
		Sajani										/
Latwade	/											
Mane	"	Alta	/									
		Bhadole	/									
		Mangaon	/									/
		Rukadi	/									
		Khochi	/									

Table VII: continued.

Surname	District	Village	Castes									
			Mar- athas	Mahar	Mang	Cham- bhar	Bhil	Dhan- gar	Van- jari	Koli	Linga- yat	Jain
Mane	Kolhapur	Bhendavade	/									
		Kini	//									
		Herle	//									
		Chokar	/									
Kamble	Kolhapur	Alta		/								
		Bhadole		//								
		Kabnur		//								
		Sajani		//								
		Mudshingi		//								
		Narande		//								
		Latavade		/								
Gangurde	Nasik	Ambe		/						/		
		Pandane		//						//		
		Verkhede		/						//		
Pawar	"	Chehadi								//		
		Odhem								//		
		Vadgaon								//		
Barathe	Poona	Bopkhel		/								
		Dapodi		//								
		Kalas		/								
Ranakhambe	Sangali	Manjarde		/								
		Ped		/								
Sathe	"	Manjarde			/							
		Ped			/							
Gade	Sholapur	Ashti		/								
		Bavi		/								
Gaikwad	"	Kurul			/							
		Koravalli			/							
Jadhav	"	Kurul		/								
		Koravalli		/								
		Phulchincholi		/								
		Puluja		/								
		Upalai		/								
		Yavati		/								



Table VII: continued.

Surname	District	Village	Castes						
			Mar- athas	Mahar	Mang	Cham- bhar	Bhil	Dhangar	Vanjari Koli Lingayat Vadar
Pawar	Sholapur	Ashti Dehagaon							/

/ = Belongs to the same caste.

Table VIII : Castewise distribution of Village Headship (Patil)

District	Place-name	Surname of the Patil	Castes					
			Dhangar	Jain	Lingayat	Brahmin	Lonari	Vanjari
Ahmadnagar	Mendhavana	BADHE						✓
Jalgaon	Kokaswadi	RATHOD		/				/
Kolhapur	Chokak	PATIL		/				
	Herle	CHOUGULE			/			
	Kini	PATIL		/				
	Hatkanangale	MANE			/			
	Mangaon	PATIL		/				
	Narmade	GURAV			/			
	Rukadi	PATIL		/				
Nasik	Chincholi	SANAP	/					
	Vadgaon	PINGALE				/		
Poona	Khamgaon	THORAT	/					
Sangli	Ped	SHENDGE	/					
Sholapur	Koravali	MHAMNE			/			
		SHELKE					/	
	Puluja	PANDHARE	/					
	Soumdane	GODSE					/	

Table IX : Pronunciations of Place-names by various communities.

Inscriptional name	Modern Anglicised Names [Gazetteers, Re- vised Lists, etc.]	Pronunciation of the place-names by various social groups		
		Advanced	Intermediate	Backward
<u>Ahmednagar</u>				
Vavulālā	Babhulgaon	Bābhulgāv	Babulgāv	Babulgāv
Chikhali-grāma	Chikhali	Chikhali	Chikali	Chikali
Jurāṇave-grāma	Jorve	Jorwe	Jorwa	Jurwa
Kalasa	Kalasa	Kalas	Kalas	Kalas
Maṇiyavali grāma	Monoli	Maṇoli	Maṇavali	Maṇavali
<u>Jalgaon</u>				
Adgau	Adgaon	Adgāv	Adgāv	Adgāv
-	Kadhare	Kadhare	Kadara	Kadara
Madhuvāṭikā	Munkhede	Muṇdkhede	Munkhed	Muṇdkhed
Nimvasthali	Nimbhori	Nimbhori	Nimbori	Nimburi
Pokhari	Pohree	Pohree	Pohara	Pavhara
-	Vaghali	Vagholi	Vāguḷi	Vāguḷi
<u>Kolhapur</u>				
Alaktakanagara	Alate	Alate	Alata	Alata
Baddhamāle	Bhadole	Bhadole	Bhadali	Bhaduli
	Bhendavade	Bhendavade	Bhendavada	Bendvad
Coke	Chokak	Cokak	Cokak	Chokak
Pantiganagē	Hatkanangale	Hatkanangle	Hatkanangla	Hatkanangala
Yerurage	Herle	Herle	Herla	Herla
Kinayige	Kini	Kini	Kini	Kini
	Khōchi	Kochi	Kochi	Kavachi
Lattivāda	Latavade	Latavade	Latavada	Latavada
Narindaka	Narande	Narande	Naranda	Naranda

Continued on next page.

Table IX : continued.

Inscriptional name	Modern Anglicised Names (Gazet- teers, Revised Lists, etc.)	Pronunciation of the place-names by various social groups		
		Advanced	Intermediate	Backward
<u>Nasik</u>				
Ciñculi-grāma	Chincholi	Chincholi	Chinchuli	Chinchavli
Mahuya	Mohu	Mohu	Mahu	Mahvu
Vatamukha	Odhe-Odhem	Odhe	Vadhe	Vada
	Shinde	Shinde	Shinda	Sinda
Varikheda	Varkhede	Varkhede	Verkheda	Varkhedi
<u>Poona</u>				
-	Bhavarapur	Bhavarapur	Bhavarapur	Bhavapur
Bhesurigrāma	Bhosari	Bhosari	Bhosari	Bhavsari
Dadimagrāma	Dalimbe	Dalimbe	Dalimiba	Dalimba
Darppapūdika	Dapodi	Dapodi	Dapodi	Dapudi
Davilagrāma	Divale	Divale	Divala	Divala
Hariṇayiga	Harni	Harni	Harni	Harni
Nirgundi	Nigade	Nigade	Nigada	Nigada
Parāñcike	Parinche	Parinche	Parincha	Parincha
Sindigrāma	Sindoneh	Sindone	Sindavane	Sindavane
Tadavale	Tarade	Tarade	Tarade	Tarada
Arāluva	Urali	Urali	Urali	Urali
<u>Sangli</u>				
-	Akalkhop	Akalkhop	Akalkhop	Akalkhavap
Govaru	Gaurgaon	Gaurgaon	Gaurgaon	Goregaon
Manjaravataka	Manjarde	Manjarde	Manjarda	Manjard
<u>Satara</u>				
Kalli	Kale	Kale	Kale	Kale
<u>Sholapur</u>				
Iththe	Ite	Ite	Ita	Ita

Table X : Non-Sanskrit Surnames.

<u>Bagadi Caste</u>	Ghogare, Taware
<u>Bhoradi Gosavi</u>	<u>Chavan</u>
<u>Bhil</u>	<u>Rokadi</u>
<u>Brahmin</u>	Gabale
<u>Chambhar</u>	Adate, Bagul, Borse, Dhaktode, Doifode, Elhe, Gotishe, Gavahle, Ladi, <u>Rokade</u> , <u>Shendge</u> , Udmale
<u>Dhangar</u>	Bandger, Banger, Berkade, Bhise, Borshe, Dhale, Dhaigude, Hadape, Harale, Joag, Laware, Madane, Misal, Oval, Pacharne, <u>Sanap</u> , <u>Sangale</u> , <u>Savant</u> , <u>Shendge</u> , Ugale, <u>Thorat</u> , Tope
<u>Dhor</u>	<u>Kadam</u> , <u>Shinde</u>
<u>Jaina</u>	Almane, Birnale, Madke
<u>Koli</u>	Dhule, Gangode, Gangurde
<u>Lingayat</u>	Kore, Zadbuke
<u>Lonari</u>	Shelke
<u>Mahar</u>	Adhav, Agale, Ahire, Barve, Bengle, <u>Bhosale</u> , <u>Chavan</u> , Dadade, Gade, Gangurde, <u>Jadhav</u> , <u>Kadam</u> , Kate, Kasabe, Khabade, Khomane, Kurne, Lade, Landge, Lokhande, Nikam, <u>Mane</u> , Masugade, Mhaske, <u>More</u> , Pagare, Pawar, Pol, <u>Lokade</u> , <u>Savant</u> , <u>Shelar</u> , Shinde, Sorte, <u>Thorat</u> , Thoravat, Vetat, Zodage.

Table X: continued.

<u>Mang</u>	Adhav, Alhate, Avalad, Awjhade, Bansode, Bhore, Borade, <u>Bhosale</u> , <u>Chavan</u> , Dhule, Dodke, Este, <u>Jadhav</u> , Londhe, Maje, <u>Mane</u> , Misal, <u>More</u> , <u>Pawar</u> , Raste, <u>Shelar</u> , <u>Shinde</u> , Shirsat.
<u>Maratha</u>	Adake, Admile, Aher, Ahire, Ahirrao, Asabe, Babar, Bandal, Bansode, Barne, Badhe, Bende, Bendre, Bhapkar, Bhawar, Bhondvane, Bhoite, <u>Bhosale</u> , Bhople, Bhorade, Bhusal, Bodke, Boke, Borade, <u>Chavan</u> , Dabhade, Dagade, Dange, Dhage, Dhamale, Dhapte, Dhikhle, Dhumal, Gaikwad, Gavahne, Gujar, Hagir, Halchawade, Harale, <u>Jadhav</u> , Jondhale, Jujar, <u>Kadam</u> , Kardile, Khopade, Kirgat, Kumavat, Lande, Landge, Lokhande, Londe, Londhe, Loni, <u>Mane</u> , Matare, Medge, Memane, Mhaske, Mogal, <u>More</u> , <u>Mushal</u> , Nikam, <u>Pawar</u> , Phuge, Ranjane, <u>Rokade</u> , Salunke, <u>Sawant</u> , Shelke, Sher, Shete, <u>Shinde</u> , Surve, Tathe, <u>Thorat</u> , Thoramise, Thosar, Tupe, Tupsounder, Whale, Zende.
<u>Ramoshi</u>	Chavan, Ghogare
<u>Vadar</u>	Bandger, <u>Kadam</u> , <u>Pawar</u> , <u>Shinde</u>
<u>Vanjari</u>	<u>Chavan</u> , <u>Jadhav</u> , <u>Pawar</u> , <u>Sangale</u> , <u>Shinde</u> , Ugale.

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